

La LATIN LITURGY ASSOCIATION

Office of the Chairman
Prof. Dr. Anthony J. Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadville, PA 16335
1-814-332-5340

NEWSLETTER NO. 45
JUNE, 1992

Vice Chairman
Dr. Robert J. Edgeworth
740 Carriage Way
Baton Rouge, LA 70808

Secretary-Treasurer
Attorney John M. Spangler
P.O. Box 575
Versailles, KY 40383

The Revised Roman Ritual of Pope Paul VI

RITVALE ROMANVM
EX DECRETO SACROSANCTI
OECUMENICI CONCILII VATICANI II
INSTAVRATVM, AVCTORITATE
PAVLI PP. VI PROMVLGATVM

THE ROMAN RITUAL
REVISED BY ORDER OF THE MOST
SACRED SECOND VATICAN COUNCIL
AND
PROMULGATED BY THE AUTHORITY
OF
POPE PAUL VI

Translated by the Chairman

* * *

ORDO CELEBRANDI MATRIMONIUM
THE FORM OF SOLEMNIZATION OF
MATRIMONY

Introductory Rites

At the appointed moment, the priest, vested in alb or rochet, and with a stole either white or in some festive color, or even a cope in the same color (a deacon, though, would use a dalmatic), proceeds, with the attending ministers, to the place prepared for the bride and groom. When these shall have arrived at their places, the priest receives them and greets them kindly, expressing thereby the church's sharing in their joy. The priest then salutes the altar with a deep bow and goes to his seat. Having arrived thither, he makes the sign of the cross and greets those present by saying:

Gratia vobis et pax a Deo Patre et a Domino nostro Iesu Christo.

Grace be unto you and peace from God the Father and our Lord Jesus Christ.

Everyone replies: Et cum spiritu tuo.

And with thy spirit.

He then addresses the bride and groom and all present with the following or like words, in

order to prepare them to solemnize the marriage:

Ad hanc celebrationem peragendam, fratres carissimi, in domum Domini exsultantes convenimus, N. et N. circumstantes in die qua domum suam condere intendunt. Illis vero hora haec singularis est momenti. Quapropter animi affectu nostra amicitia necnon oratione fraterna eis assistamus. Verbum quod Deus nobis hodie loquitur una cum eis attente audiamus. Deinde cum ecclesia sancta, per Christum Dominum nostrum, Deum Patrem suppliciter deprecemur, ut hos famulos suos nupturientes benignus suscipiat, benedicat unumque semper faciat.

Dearest brethren, we have come together joyfully in the house of the Lord to accomplish this rite, surrounding N. and N. on the day on which they intend to establish their house. For them, indeed, this hour is of unique significance; let us therefore stand by them in good will, with our friendship and with our brotherly prayer. Let us hear attentively with them the word which God speaketh to us today. Finally, together with Holy Church, let us humbly beseech God the Father through Christ our Lord that he might graciously support this bride and this groom, his servants, and that he might bless them and keep them one forever.

Then, with hands extended, he offers this prayer:

Adesto, Domine, supplicationibus nostris, et super hos famulos tuos N. et N. gratiam tuam benignus effunde, ut qui apud tua coniunguntur altaria in mutua caritate firmentur. Per Christum Dominum nostrum.

Pay attention, O Lord, unto our prayers, and graciously pour forth thy grace upon N. and N. thy servants, that they who are joined together at thine altar might be strengthened in their love for one another. Through Christ our Lord.

All: Amen.

Liturgy of the Word

Lectio sancti Evangelii secundum Matthaeum. In illo tempore, accesserunt ad Iesum pharisaei tentantes eum et dicentes, "Licet homini dimittere uxorem suam quacumque ex causa?" Qui respondens ait, "Non legitis quia, qui creavit ab initio, 'masculum et feminam fecit eos' et dixit, 'Propter hoc dimittet homo patrem et

matrem et adhaerebit uxori suae, et erunt duo in carne una?' Itaque iam non sunt duo sed una caro. Quod ergo Deus coniunxit, homo non separat."

Verbum Domini.

A Reading from the Holy Gospel according to Matthew.

The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And he answered and said unto them, "Have ye not read, 'that he which made them at the beginning made them male and female,' and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?' Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

The Word of the Lord.

The priest then explains, in a homily based upon the sacred text, the mystery of Christian matrimony, the dignity of conjugal love, the grace of the sacrament, and the obligations of marriage, paying attention all the while to the circumstances of the people who are hearing him.

The Solemnization of Matrimony

All now stand, the bride and groom included, with the best man and the best woman on each side. Then the priest addresses the bride and groom with these or similar words:

Dilectissimi nobis, in domum ecclesiae convenistis, ut voluntas vestra Matrimonium contrahendi coram Ecclesiae ministro et communitate sacro sigillo a Domino muniatur. Amorem vestrum coniugalem Christus abunde benedicit et ad mutuam perpetuamque fidelitatem et ad cetera Matrimonii officia assumenda eos peculiariter ditat et roborat Sacramento, quos ipse sancto iam Baptismate consecravit. Quare vos coram Ecclesia de mente vestra interrogo.

Dearly beloved, ye have come together in the house of the Church, that your intention to be married might be strengthened before the minister of the Church and before the community with a sacred seal from the Lord. Christ

generously blesseth your conjugal love, and them whom he himself hath already consecrated by holy Baptism he now enricheth and strengtheneth with this Sacrament unto your mutual and perpetual faithfulness and acceptance of the other obligations of Matrimony. Therefore do I question you now concerning your disposition.

The Questions before the Exchange of Vows

The priest then interrogates them about their freedom of action, their faithfulness, and their acceptance and bringing up of offspring, which questions the bride and groom must answer. The third question is omitted if the circumstances do not allow for it, for example, if the bride and groom are old.

N. et N., venistisne huc sine coactione, sed libero et pleno corde ad Matrimonium contrahendum?

N. and N., have ye come here without compulsion, but freely and with all your heart, to be married?

Estisne parati, Matrimonii viam sequentes, ad vos mutuo diligendos et honorandos, totius vitae decursu?

Are ye ready, following the way of matrimony, to love and honor one another for the rest of your lives?

Estisne parati ad prolem amanter a Deo suscipiendam, et ad eam secundum legem Christi eiusque Ecclesiae educandam?

Are ye ready to receive children with love from God, and to bring them up in accordance with the law of Christ and of his Church?

The Exchange of Vows

The priest invites them to exchange their vows.

Cum igitur sancti Matrimonii foedus inire intendatis, dexteras iungite et coram Deo eiusque Ecclesia consensum vestrum exprimate.

Since, now, ye have in mind to enter into the estate of holy Matrimony, join your right hands before God and his Church, and exchange your vows.

They join their right hands. The groom then says:

Ego N. accipio te N. in uxorem meam et promitto me tibi fidem servaturum, inter prospera et adversa, in aegra et in sana valetudine, ut te diligam et honorem omnibus diebus vitae meae.

I N. take thee N. to my wedded wife, for better for worse, in sickness and in health, to love and to cherish all the days of my life, and thereto I plight thee my troth.

The bride says:

Ego N. accipio te N. in maritum meum et

promitto me tibi fidem servaturam, inter prospera et adversa, in aegra et sana valetudine, ut te diligam et honorem omnibus diebus vitae meae.

I N. take thee N. to my wedded husband, for better for worse, in sickness and in health, to love and to cherish all the days of my life, and thereto I plight thee my troth.

Acknowledgment of the Exchange of Vows

The priest, acknowledging the exchange of vows, says to the bride and groom:

Hunc vestrum consensum, quem coram Ecclesia manifestastis, Dominus benigne confirmet et benedictionem suam in vobis implere dignetur. Quod Deus coniungit, homo non separet.

May the Lord graciously confirm this exchange of vows which ye have made before the Church, and may he deign to make full his blessing upon you. Those whom God hath joined together, let no man put asunder.

The priest asks all present to praise God.

Benedicamus Domino.

Let us bless the Lord.

All reply:

Deo gratias.

Thanks be to God.

The Nuptial Blessing and the Exchange of Rings

The priest says:

Benedic, Domine, hos anulos, quos in tuo nomine + benedicimus; ut qui eos gestaverint, fidelitatem integram invicem tenentes, in pace et voluntate tua permaneant atque in mutua caritate semper vivant. Per Christum Dominum nostrum.

Bless, O Lord, these rings, which we bless in thy name; that they who will wear them, keeping ever faithful one to the other, may remain in thy peace and favor and may live ever in mutual charity. Through Christ our Lord.

The priest then sprinkles the rings with holy water and gives them to the bride and groom.

The Universal Prayer

The priest begins:

Fratres carissimi, speciale gratiae et caritatis donum recolentes, quo Deus amorem fratrum nostrorum N. et N. perficere et sacrare dignatus est, eos Domino commendamus:

Ut christifideles N. et N., nunc matrimonio in sanctitate coniuncti, perpetua salute et sanitate gaudere valeant, Dominum deprecemur.

Dearest brethren, reflecting upon the special gift of grace and charity with which God hath deigned to complete and consecrate the love of our brethren N. and N., let us commend them unto the Lord. That the Christian believers N. and N., now united in holiness through matrimony, may be able to rejoice in everlasting salvation and health, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut foedus eorum benedicat, sicut in Cana Galilaeae nuptias sanctificare disposuit, Dominum deprecemur.

That he may bless their compact, as he did deign to sanctify the wedding in Cana of Galilee, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut eis perfectus et fecundus amor, pax et auxilium tribuatur, et bonum testimonium de nomine christiano perhibeant, Dominum deprecemur.

That a complete and fertile love, peace, and help may be granted unto them, and that they may bear good witness of the Christian name, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut populus christianus de die in diem in virtute proficiat et omnibus qui variis premuntur necessitatibus supernae gratiae auxilium conferatur, Dominum deprecemur.

That the Christian people may advance from day to day in excellence, and that the help of grace from above may be bestowed on all who labor under sundry afflictions, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut omnibus coniugibus hic praesentibus a Spiritu Sancto renovetur gratia sacramenti, Dominum deprecemur.

That the grace of this sacrament may be renewed by the Holy Ghost in all wedded couples present here, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Spiritum tuae caritatis, Domine, in hos sponso benignus effunde, ut cor unum fiant et anima una, quatenus nihil prorsus separet, quos tu coniunxisti, nihil afflictet, quos tua benedictione implevisti. Per Christum Dominum nostrum.

Graciously pour forth the spirit of thy charity on these newlyweds, O Lord, that they

may be made one heart and one soul, that nothing might henceforth separate whom thou hast joined together, that nothing might afflict them whom thou hast filled up with thy blessing. Through Christ our Lord.

All: Amen.

Everyone then says:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Nuptial Blessing

The newlyweds remain in their places and kneel. The priest, with hands joined together, proceeds as follows:

Nunc super hos sponso Dei benedictionem supplices invocemus, ut ipse suo foveat benigno auxilio quos ditavit connubii sacramento.

Let us now humbly invoke upon these newlyweds the blessing of God, that he might graciously favor with his help them whom he hath enriched through the sacrament of matrimony.

All then pray silently for some time. The priest then faces the newlyweds, and with his hands extended over them, offers the following prayer. The portion in parentheses may be omitted if the situation calls for it, for example, if the bride and groom are old.

Deus, qui potestate virtutis tuae de nihilo cuncta fecisti, qui dispositis universitatis exordiis et homine ad imaginem tuam facto, inseparabile viro mulieris adiutorium condidisti, ut iam duo essent sed una caro, docens quod unum placuisset institui numquam licere disiungi;

Deus, qui tam excellenti mysterio coniugalem copulam consecrasti, ut Christi et ecclesiae sacramentum praesignares in foedere nuptiarum;

Deus, per quem mulier iungitur viro, et societas, principaliter ordinata, ea benedictione donatur, quae sola nec per originalis peccati poenam nec per diluvii est ablata sententiam;

Respice propitius super hos famulos tuos, qui, maritali iuncti consortio, tua se expetunt benedictione muniri; emitte super eos Spiritus Sancti gratiam, ut, caritate tua in cordibus eorum diffusa, in coniugali foedere fideles

permaneat.

Sit in famula tua N. gratia dilectionis et pacis, imitatrixque sanctorum remaneat feminarum, quarum in Scripturis laudes praedicantur.

Confidat in ea cor viri sui, parem sociam et gratiae vitae cohaerem agnoscens, eam honore debito prosequatur eoque diligat semper amore, quo Christus suam dilexit Ecclesiam.

Et nunc te, Domine, deprecamur, ut hi famuli tui nexi fidei mandatisque permaneant, et, uni thoro iuncti, morum sint integritate conspicui; Evangelii robore communiti, bonum Christi testimonium omnibus manifestent; (in sobole sint fecundi, sint parentes virtutibus comprobati; videant ambo filios filiorum suorum) et, optatam demum senectutem adepti, ad beatorum vitam et ad caelestia regna perveniant. Per Christum Dominum nostrum.

O God, who, through the power of thy strength hast made all things from nothing, who, having laid the foundations of the universe and made man in thine image, established the inseparable help of woman for man, that though two they might yet be one flesh, teaching that what it pleased thee to establish as one might never be lawfully divided;

O God, who didst consecrate the matrimonial union with such an exalted mystery, that thou mightest prefigure the sacrament of Christ and his Church in the marriage compact;

O God, through whom woman is joined to man, and society, through this fundamental regulation, is given the blessing which alone was not wiped away in the punishment of original sin and the sentence of the deluge;

Look down graciously upon these thy servants, who, joined in the fellowship of marriage, asked for themselves to be strengthened with thy blessing; send forth upon them the grace of the Holy Ghost, that, with thy charity poured forth in their hearts, they may remain faithful in their marriage compact.

Let the grace of thy favor and peace be on thy handmaiden N., and may she remain an imitator of those holy women whose praises are sung in Scripture.

May the heart of her husband trust in her, and may he, acknowledging her as his equal partner and coheir of the grace of life, treat her with the honor she is due and favor her always with that love with which Christ favored his Church.

And now we pray thee, O Lord, that these thy servants may remain united to the faith and to thy commandments, and, joined to one bed, may be conspicuous in the wholesomeness of their morals. Fortified with the strength of the Gospel, may they make known to all the

good witness of Christ. (May they be fertile in offspring, and parents wholesome in values; may they both see the children of their children.) And, having at last attained pleasing old age, may they pass on to the life of the blessed and the realm of heaven. Through Christ our Lord.

All: Amen.

The priest then immediately blesses the people, saying:

Et vos omnes, qui hic simul adestis, benedicat omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus.

And may almighty God bless all of you who are here together, the Father, the Son, and the Holy Ghost.

All: Amen.

It would be praiseworthy to finish the solemnization with a suitable song. When the solemnization is over, the witnesses and the priest sign the document of matrimony. This signing can take place either in private or in public, but it may not be done upon the altar.

NOTE OF THE CHAIRMAN: Those members who wish to be married at a Wedding Mass will find the necessary Latin texts, with the official I.C.E.L. translation, on pages 312-319 of the *New Latin-English Sunday Missal* of our colleagues of the English Association for Latin Liturgy (ISBN 0 9504498 1 4).

In this series, the Chairman's translations have no authority save that of the dictionary. The LLA Newsletter is not a liturgical book, and the Latin texts presented here have been chosen from the official publications of the Holy See. The Chairman has not included all the options, because the Newsletter is of finite, not infinite, length, neither has he given all the possible forms of the various rites; he has considered it enough to present the simplest. He hopes that he is providing the members an opportunity to study the revised Ritual which they did not previously have, and he refers them to the *Libreria Editrice Vaticana* for the official editions. The Roman books are entirely in Latin, while the American volumes are entirely in English, in the I.C.E.L. translations which have not been rendered less unreliable by all the approbations which have been heaped upon them. This Newsletter appears to be the only place where some Latin texts have been presented together with a vernacular translation.

* * *

Notitiae

No. 302 (September, 1991): This issue is dedicated to Msgr. Aime-Georges Martimort on the occasion of his eightieth birthday. He was the French canon mainly responsible for the revision of the old Roman Breviary into

the current Liturgy of the Hours.

No. 303 (October, 1991): The portrait of the new Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, Msgr. Geraldo Majella Agnelo, is published; hitherto he was Archbishop of Londrina, Brazil. His predecessor, Msgr. Lajos Kada, has been sent as Apostolic Nuncio to Germany. The decree *Quoad Stipendia* (February 11, 1991) of the Congregation for the Clergy is also printed, with an Italian commentary; priests are prohibited from accepting payment for several Masses from different people and then saying only one Mass under the pretext of "combining" the intentions. This convenient method of multiplying one's income is strictly proscribed.

Membership in the LLA

Membership in the Latin Liturgy Association costs \$10 a year for Americans, \$15 a year for foreigners; we do not throw your money away by sending the newsletters to people who are not willing to pay for them. You will be pleased to hear that the dues will not have to be raised until the next millennium, and perhaps not even then; indeed, the Chairman thinks it disgusting to make appeals for funds, and there has always been enough money around to do what has to be done, so generous are the members. Some local chapters charge a few dollars extra for local dues, which they use to produce their local newsbulletins or to pay for their local activities. This is allowed, but whenever such local dues are charged, they are optional; one is not required to pay them, and one remains a member of the LLA whether one pays them or not.

From the Local Chapters

BATON ROUGE

The Chapter is now meeting on the first Sunday of every other month. On February 2, about 16 members were in attendance. The new officers are:

Chairman:

Mrs. Charles Harper
4523 Evangeline Street
Baton Rouge, LA 70805-3541
1-504-357-2652

Vice Chairman:

Mrs. Donna T. Hotard
Post Office Box 18174
Baton Rouge, LA 70893-1604

Secretary:

Mr. John M. Vella
Post Office Box 21746
Baton Rouge, LA 70893-1746
1-504-766-9332

Treasurer:

Miss Elizabeth A. Bennett
243 Napoleon Street

Apartment No. 3
Baton Rouge, LA 70802
1-504-344-1443

ROCKVILLE CENTRE

The Chapter held its first Latin Mass on Sunday, January 9, 1992.

Additions and Corrections to the *Latin Mass Directory*

FLORIDA

Diocese of St. Augustine

Immaculate Conception Church
121 East Duval Street
Jacksonville, FL 32201
Sunday at 7:30 AM (1962 Missal)
First Sunday of the month at 10:30 AM
(Revised Missal, High Mass)
Benediction of the Most Holy in Latin every First Friday
Celebrant: Fr. Antonio Leon

NEW JERSEY

Diocese of Trenton

After the transfer of the pastor last year, the Latin Mass is no longer said at Our Lady of Perpetual Help Church in Seaside Heights.

OKLAHOMA

Archdiocese of Oklahoma City

The Latin Mass has been moved from St. Ann's Home to:
Archdiocesan Pastoral Center
7501 N. W. Expressway
Oklahoma City, OK 73123
Sunday at 8 AM
1962 Missal
Celebrant: Fr. Jerome Talloen

WISCONSIN

Diocese of Green Bay

All weekday Masses at St. Joseph's Chapel are now celebrated at 9 AM.

CANADA

BRITISH COLUMBIA

Archdiocese of Vancouver

The Latin Mass at Holy Spirit Church is now celebrated at 12:30 PM.

Veni, Veni, Emmanuel

Our member Mary Louise Friberg has sent us the program for the Latin Midnight Mass at Old St. Mary's Church in Washington, D.C., where they sang in Latin the Christmas Carol *Veni, Veni, Emmanuel*.

*Veni, veni, Emmanuel,
Captivum solve Israel,
Qui gemit in exilio,
Privatus Dei filio.
Gaude! Gaude! Emmanuel
Nascetur pro te Israel.*

*Veni, veni, O Oriens,
Solator ad nos veniens,
Noctis depelle nebulas,
Dirasque noctis tenebras.
Gaude! Gaude! Emmanuel
Nascetur pro te Israel.*

A New Magazine: *The Latin Mass, Chronicle of a Catholic Reform*

A new bimonthly magazine devoted to bringing back the old Latin Mass has begun publication; the publisher is not interested in the revised rite in Latin, for he writes with some jocularity in his editorial on page 1:

Some good Catholics claim that the new Mass, offered reverently and in Latin, could precipitate a movement back to the pews, and I'm open to convincing. A battery of mailroom personnel is on standby to process the evidence.

In his opening remarks, the publisher exaggerates the concessions made in favor of the old rite by the present Pontiff when he writes:

John Paul recognized [in his address of September 28, 1990, to Abbot Gerard of Le Barroux] for the first time since his predecessor introduced the new Mass, that the Tridentine Latin Mass enjoys equal stature as a liturgy. He compared it implicitly to venerable Eastern rites. He said its use was in the spirit of Vatican II.

The Pope did not say these things, as the readers of the magazine can see for themselves, for the speech of the Pope is given on page 4. A similar exaggeration appears on page 5, where one finds the headline, "NCCB Head Urges U.S. Bishops to Help Fraternity [of St. Peter]". The text of Archbishop Pilarczyk's letter is non-committal; he does not endorse the Fraternity of St. Peter but merely passes on a request from Cardinal Innocenti. One cannot tell from the letter what his own views are.

On pages 6-11 there is a long illustrated article on the wonders and apparitions which are claimed to have marked the establishment of the ecclesiastical enterprise at Wigratzbad. On pages 12-13, there is printed the April, 1990 letter of Cardinal Mayer in which he urges bishops to be lenient in applying the 1984 Indult and declares some of its strict provisions to have been relaxed.

On pages 14-16 there is the cover story, an interview with Bishop Joseph Howze of Biloxi, Mississippi, who is the celebrant of the monthly old rite Latin Mass in his diocese. The Bishop says that he prefers the dialogue Mass, and that about 35-40 people attend every month. He has inquired whether other priests would like to say

the old Latin Mass, but no one has come forward. The younger priests show no interest. To sum up, "I haven't gotten one response." When asked if he prefers the new liturgy, he says, rather repetitively:

Well, I do. I like it. I mean, *personally*, I do. But as I say, for the congregation, until I get them to do it — to do some of the responses — I'm not so sure how it is for them. Because I do like the participation in the new rite. I do like that, and if it's well done, it really involves the people.

On pages 18-23, there is a piece of fiction, "Lunar Landing" by William O'Sullivan, which the Chairman skipped. Pages 24-25 have a list of some of the Latin Masses in the United States. On pages 26-28 there is an Anglican sermon of John Henry Newman. Pages not hitherto mentioned are given over to advertisements.

The publisher is Roger A. McCaffrey and the editor Jeffrey M. Rubin, both of an organization called The Foundation for Catholic Reform. The "Senior Editorial Advisor" is William A. Marra. There is a five member Board of Advisors: Michael Davies, Neil McCaffrey, Jr., John and Anne Muggerridge, and John Mulloy. The subscription price is a stiff \$25 *per annum*. Subscribers were offered free gifts, but the Chairman was disappointed to be told that the prize he had selected for himself was no longer available.

Newman, Mill and J.A. Froude on Latin

The Conclusion of an Address
by the Chairman

(See Newsletter #43, pp. 11-12.)

DISCOURSE IX: In this last chapter of the first part of the book, Newman points out that each subject has its own method, which is proper to it, and which cannot be changed. So, for example, the method proper to mathematics is the deductive method; the inductive method of the laboratory sciences can never be introduced into it, except by unlearned persons to the overthrow and ruin of the university.

The second part of *The Idea of a University* consists of ten lectures on university subjects.

LECTURE I (Christianity and Letters): The famous thesis here is that what the Bible is to religion, so are the Greek and Latin literatures to education. To love Homer is a liberal education (Andrew Lang). As Palestine is the Holy Land of religion, so are the territories bordering on the Mediterranean Sea the Holy Land of the Liberal Arts. There is a hierarchy of peoples; not all have the same weight of civilization.

LECTURES II & III (Literature): Literature

is the book of man just as science is the book of nature and religion the book of God. Man, nature, God: these are the three great subjects on which human reason employs itself.

LECTURE IV (Elementary Subjects): The student is warned to do a little well rather than to attempt a great deal. The professor is admonished not to turn his students into reading machines, nor to encourage intellectual strip-mining.

LECTURE V (A Form of Infidelity of the Day): Newman here deals with a new strategy of the opponents of religion, who say, "Progress alone will see to it that religion disappears; it is not necessary, yea, it is counterproductive, to oppose religion. Just ignore it. Parade the achievements of science before the students. This will turn them aside from religion. Any one study of whatever kind, exclusively pursued, deadens in the mind the interest, nay, the perception, of any other."

LECTURE VI (University Preaching): Newman here offers helpful advice to college chaplains on how to give their sermons.

LECTURES VII & VIII: These chapters deal with religion and scientific investigation. The famous thesis is that truth cannot contradict truth; patience is required until any apparent contradictions between science and religion are resolved.

LECTURE IX (Discipline of Mind): Newman warns us that general and undirected reading is of no avail; attending extra-curricular events, reading the newspapers, travelling about the world and watching the television news do not make a man educated. Furthermore, to be self-taught is a misfortune; one must study each subject under a competent specialist.

LECTURE X (Christianity and Medical Science): Newman teaches the doctrine that there is a hierarchy of subjects; they are not all equal. The inferior science must yield to the superior. Medicine must yield to religion; the doctor must yield to the priest. Political Science is higher than Military Science, so the general must yield to the President. That there is a hierarchy of subjects means that there is also a hierarchy of truths. Simply because something is true in a particular subject does not mean that it is lawful; it is a fallacy to think so. For example, even if it was militarily true that the best strategy in the recent war in the desert would have been to march to Baghdad, it was not lawful to do so because the President had determined that it was not politically true that such a move was advisable.

A BRIEF DISCUSSION OF SOME OF THE ISSUES NEWMAN RAISES

I have described to you, as best I can in so brief a time, the broad outline of what Newman has to say in his book. We may now ask whether his principles should be our principles, and if so, whether we live up to them. Time

permits me to raise only a few of the issues that could be discussed.

James Anthony Froude, the historian, said that to educate successfully, you must first ascertain clearly, with sharp and distinct outline, what you mean by an educated man. When William James was asked what he thought was the point of a Liberal Arts Education, he replied that a college education would help you know a good man when you see him. According to this view, "it is enough for us to have a general knowledge of each subject we study, to know only its leading truths, but to know these not superficially, but thoroughly, so as to have a true conception of the subject in its great features, leaving the minor details to those who require them for the purposes of their special pursuit. It is this combination, it is said, which gives an enlightened public rather than an imperfectly prepared one, a body of cultivated intellects, each taught by its attainments in its own province what real knowledge is, and knowing enough of the other subjects to be able to discern who are those that know them better. The poorly educated are those that never know who are entitled to speak with authority and who are not. It is idle to throw away any time upon the details of any subject which is to form no part of our principle energies." (Mill)

John Stuart Mill agreed with Cardinal Newman that Latin and Greek, and not modern literature, were essential to liberal education. In this they were both applauded by Schopenhauer, who commented, "Anyone who does not know Latin is a fool." (See the *Essay on Latin*.) The reasoning behind this view is as follows: "Grammar is the most elementary part of logic. The structure of every sentence is a lesson in logic. The languages which teach logic best are those which have the most definite rules and which provide distinct forms for the greatest number of distinctions of thought. In these qualities, the classical languages have an incomparable superiority over every other language.

It is of no use saying that we may know Aristotle or the New Testament through modern writings. Modern books do not teach us ancient thoughts; they teach us some modern writer's notion of ancient thought. Translations are scarcely better. When we really want to know what a person thinks or says, we seek it at first hand from himself. We do not trust to another person's impression of his meaning, given in another person's words; we refer to his own." (Mill)

In the opinion of Newman and Mill, the study of foreign languages is of great importance. It is the habit of mankind, Mill argues, to mistake familiarity for knowledge. "This bad habit tends to be corrected by the practice of translating with accuracy from one language to another. Without knowing the language of a people, we never really know their thoughts,

their feelings, and their type of character, and unless we do possess this knowledge of some other people than ourselves, we remain, to the hour of our death, with our intellects only half expanded. Improvement consists in bringing our opinions into nearer agreement with facts, and we shall not be likely to do this while we look at facts only through glasses coloured by those very opinions. Universities do enough to facilitate the study of modern languages if they give a mastery over that ancient language, Latin, which is the foundation of most of them and the possession of which makes it easier to learn four or five of the continental languages than it is to learn one of them without it. The exploration of modern authors, though a most useful pursuit, cannot be a branch of education. Contemporary writers are little worth reading on their own account and are usually destitute of poetic feeling or artistic cultivation; they do not put the right words in the right places, and because they do not take extreme pains with their compositions, almost all of them are prolix instead of concise." For example, the Book of Ruth deals with the issue of the foreigner in our midst in four pages and is high art; Shawn Wong, in his modern novel *Homebase*, takes a hundred pages, and puts all the freshmen to sleep in the process. The rise of Computer Science, Sociology, Curriculum Committees, and the Inclusive Language Movement has, in our time, done great damage to literacy. We are writing sentences like, "The chairperson summoned the freshperson to his/her space, so that he/she could be remediated, enhanced, facilitated, and mainstreamed in his/her hands-on freshman experience."

The views expressed by Newman in *The Idea of a University*, for the most part commended by John Stuart Mill, have also aroused unfavorable criticism; perhaps James Anthony Froude, the historian, was the one who formulated these objections most carefully. According to this other side, "we can no longer confine ourselves to the learned languages and those things which satisfied former centuries. Yet, if we try to pile on the top of these the histories and literatures of our own and other nations, with modern languages and sciences, we accumulate a load of matter which the most ardent and industrious student cannot be expected to cope with. The demands which intelligent professors imagine that they can make on the minds of their students in this way are something amazing. To cram a student's mind, under the pretext of liberal education, with infinite names of things and statements of fact which he cannot possibly understand or care about and which must remain merely words to him, — this is like loading his stomach with marbles. In a country like ours, where each child that is born among us finds every acre of land appropriated, a universal "Not yours" set upon the rich things with which he is surrounded, and a government which, unlike those of old Greece or modern China, does not permit superfluous babies to

be strangled [although we do allow abortions], such a child, I say, since he is required to live, has a right to demand such teaching as shall enable him to live with honesty, and take such a place in society as belongs to the faculties which he has brought with him. Since it is notorious that the sole condition for making progress in anything is to leave on one side everything irrelevant to it, and to throw your undivided energy on the special thing you have in mind, since general knowledge usually means knowledge of nothing," education ought to be what is called utilitarian, or the students of today will be sleeping under the bridge tomorrow.

Lord Bacon wrote that some books are to be tasted, others to be swallowed, and some few to be chewed and digested. *The Idea of a University* belongs to the latter. According to Mill, the liberal idea "is not a dream, but such high counsels as this are addressed only to a few, and fewer still have heart to follow them. I have not attempted to instigate you by the prospect of direct rewards, either earthly or heavenly. [Similarly, Froude said, "Let not those who say we will devote ourselves to truth, to wisdom, to science, to art, expect to be rewarded with the wages of the other professions."] The less we think about rewards the better for us. But there is one reward which will not fail you: the deeper and more varied interest you will find in life, and which will give it tenfold its value, and a value which will last to the end. All merely personal objects grow less valuable as we advance in life; this not only endures but increases."

* * *

Addenda to Popular Beliefs about the Feasts of the Saints

JANUARY

Tanzen im Jaenner die Mucken,
muss der Bauer nach Futter gucken.

Jaenner muss vor Kaelte knacken,
wenn die Ernte soll gut sacken.

1 - Morgenrot am ersten Tag,
Unwetter bringt und grosse Plag.

The Sicilians say that whoever eats lentils on this day will enjoy good luck throughout the new year. The Germans, however, insist that sauerkraut and pork, not lentils, are what is required.

20 - Fabian und Sebastian
faengt der rechte Winter an.

22 - Zu Vinzenzi Sonnenschein
bringt viel Korn und Wein.

25 - Ist Pauli Bekehrung hell und klar,
so hofft man auf ein gutes Jahr.

FEBRUARY

Frierts in Februar nicht ein,
wird ein schlechtes Kornjahr sein!

2 - Ist's an Lichtmess hell und rein,
wird ein langer Winter sein;
wenn es aber stuermt und schneit,
ist der Fruehling nicht mehr weit.

5 and 6 - Agatha, Dorothee
reich an Schee.

24 - Matthias hab' ich lieb,
gibt dem Baum den Trieb.

MARCH

Donnerts in den Maerz hinein,
wird eine gute Ernte sein!
Marzo e pazzo.

10 - If there is frost on the Feast of the Forty
Martyrs, the ground will remain frozen for
forty days longer.

17 - Gertraud den Garten baut.

The Irish say that one must plant onions on St.
Patrick's Day.

19 - A good St. Joseph's Day means a good
year ahead.

The Austrians recommend planting onions on
St. Joseph's Day.

27 - Ist an Rupert der Himmel rein,
so wird er's auch im Juni sein.

APRIL

Bringt der April viel Regen,
so deutet es auf Segen.

A wet April means a good fruit harvest.

24 - Sind die Reben um Georg noch blind,
so freun sich Mann und Kind.

24 and 25 - St. Georg und St. Mark's
draeun oft viel Arg's.

MAY

Rain in May means plentiful bread and hay.

12, 13, 14 - Pancraz, Servaz, Bonifatius,
bringen oft Kaelte und Aerger uns.

13 - There is no summer before Servatius and
no frost after Servatius.

12 and 25 - Pancraz und Urban ohne Regen,
folgt ein grosser Weinsegen.

25 - Wie sich's am St. Urban verhaelt,
so ist's noch zwanzig Tage bestellt.

JUNE

Wenn in Juni Nordwind weht,
kommt Gewitter oft recht spaet.

8 - If it rains on St. Medardus's Day, it will rain
for forty days thereafter.

15 - O heiliger Veit, regne nicht,
dass es uns nicht an Gerst gebriecht!

24 - Vor Johannes, bet um Regen,
nachher kommt er ungelegen.

There is no good barley to be had before St.

John's Day.

29 - St. Paulus hell und klar,
bringt ein gutes Jahr.

JULY

Juli Sonnenbrand,
gut fuer Stadt und Land.
Juliregen nimmt den Ernteseegen.

Im Juli will der Bauer schwitzen
und nicht hintern Ofen sitzen!

2 - Rain on the Feast of the Visitation lasts ten days.

20 - Margaretenregen
wird erst nach Monatsfrist sich legen.

25 - A rainless St. James's Day means a severe winter to come. If it rains three days before this day, then one must expect a poor grain harvest.

SEPTEMBER

1 - The weather on St. Aegidius's Day lasts for a whole month.

8 - Mariae Geburt fliegen die Schwalben furt;
bleiben sie da, ist der Winter nicht nah. Wie sich's Wetter an Mariae Geburt tut verhalten,
so soll sich's weiter vier Wochen noch gestalten.

16 - St. Ludmilla, das fromme Kind,
bringt gern Regen und Wind.

29 - If the birds have not flown away before Michaelmas, winter will not begin before Christmas.

OCTOBER

Ist im Oktober das Wetter hell,
bringt es her den schnell.
Schneit's im Oktober gleich,
dann wird der Winter weich. Warmer Oktober bringt kalten Februar.

16 - Auf St. Gall'
bleibt die Kuh im Stall.

If it is dry on St. Gall's day, summer next year will also be dry.

21 - Winter will be just as St. Ursula's Day begins.

28 - Simon und Judae
haengen an die Stauden Schnee.

NOVEMBER

Haengt das Laub bis November hinein,
wird der Winter ein langer sein.

11 - Wolken am Martinitag,
der Winter unbestaendig werden mag.
St. Martin, Feuer im Kamin.

30 - Der Andreasschnee tut dem Korne weh.

English Plum Pudding must be made on St. Andrew's Day; otherwise it is invalid.

DECEMBER

Dezember veraendlich und lind,
der ganze Winter ein Kind.

6 - St. Nikolaus spult die Ufer aus.

24 - The weather on Adam and Eve's Day lasts until the end of the month.

25 - Gruenen am Christtag Feld und Wiesen,
wird sie zu Ostern Frost verschliessen;
haengt zu Weihnachten Eis an den Weiden,
kannst du zu Ostern Palmen schneiden.

* * *

The Chairman thanks our members Fr. Kovacs and Dr. Beierle for the installment printed above.

From the Press

1. Fr. Joseph J. Farragher, S.J., the polymath who writes the column "Questions Answered" for *The Homiletic and Pastoral Review*, considers, in the January, 1992 number, the inquiry "Is 'reception of law' needed for it to be binding?" The correspondent had been set into motion by an article by the priest John Huels, who had given the answer "yes" in an essay in the May, 1991 issue of *New Theology Review*. In his reply, Fr. Farragher writes, among other things:

Fr. Huels cites as an example of nonreception, the apostolic constitution of Pope John XXIII, *Veterum sapientia* in 1962, that required that all the principal subjects in seminaries be taught in Latin. I do not believe that was simply a refusal to accept such a regulation, but rather the impossibility to fulfill the requirement. At the time, our Jesuit seminaries in this country were still using Latin textbooks and year-end examinations were conducted in Latin. But, also in those days, Jesuit students for the priesthood had used Latin fairly regularly for years before having to use Latin textbooks. Most other seminaries, although using Latin textbooks, had not had practice in speaking Latin. And in Rome and in many countries, Latin was being used in classroom work. Wherefore, the reason that *Veterum sapientia* was not universally accepted was that it would have hindered the training of priests in much of the world, and not because obedience was refused.

This number of the *Homiletic and Pastoral Review* also contains an article on the degeneration of Catholic Church music by Mary O. Hubley; there is a paragraph entitled "Latin's demise was non-canonical".

2. The January, 1992, number of the Newsletter of our colleagues of the French Latin Liturgy Association reports that the organization is changing its name to *Association "Pro Liturgia"*; the aims of the Association remain the same. There is a complete report of the

proceedings of their National Convention held at Versailles on November 10, 1991, at which our member Edward M. Barrett represented our colleagues of the English Association for Latin Liturgy. The French group now numbers 500 dues-paying members. At the open forum, Dr. Crouan, Chairman of the Association, was asked by Monsieur Grueneissen, President of French *Una Voce*, why the French Latin Liturgy Association never mentions the *motu proprio Ecclesia Dei* nor certain monasteries such as that of Le Barroux that avail themselves of the Papal Indult. The Newsletter reports (I translate from the French):

M. Crouan replied in his capacity as Doctor of Theology that, on the one hand, the French Latin Liturgy Association does not ignore the *motu proprio*, but rather holds that the rite "of St. Pius V" is not the answer of the future for the liturgy of the Roman Church; the *motu proprio* is merely a temporary measure to prevent certain faithful from being further wounded in their liturgical taste and forestalling — at least in France — the total disappearance of liturgical feeling. On the other hand, the monasteries that are on the same wavelength as Le Barroux have made a clear choice in the matter of politics. Now, all the while recognizing that everyone has the right to have his own political views, it is absolutely prohibited for the French Latin Liturgy Association to take the risk of there being any interference whatsoever in the liturgy on the part of these political ideas. One must strip the liturgy of all ideology and all folklore; the Latin liturgy is not the emblem of some political party or of any ideology, nor is it the token of an idealized past which, in its current resurgence, conjures up too much of a hankering for a bygone era and, in the worst cases, even of folklore.

The comments of Dr. Crouan were censured by Messieurs Grueneissen and Fournée in the January-February, 1992 issue of *Una Voce*, pages 10-13. The former did not agree that the Papal Indult of 1984 and the *Motu Proprio* of 1988 were mere temporary measures or that the traditionalist monasteries mixed politics with liturgy; the latter objected to Crouan's use of the word *folklore* in describing the yearning of those who want the old rite maintained.

3. Our member Judge Gruccio has sent us a copy of the article "Finns help keep Latin language alive" by the Associated Press, which appeared in *The Press of Atlantic City, New Jersey*, on January 7, 1992. The article tells the story of the 5-minute weekly Latin language news broad-

cast *Nuntii Latini* on Radio Finland. Reijo Pitkaranta of the University of Helsinki and Tuomo Pekkanen of the University of Jyväskylä compile the program, which began in September, 1989, as the “brain-child” of producer Hannu Taanila. Taanila had proposed a Latin news bulletin on the domestic radio service but was turned down with the reason that Latin is not commonly studied in Finland. He then inserted the Latin bulletin into his weekly arts review program and, two months later, started broadcasting it on the international service on both short, medium, and long wave. Readers of the journal *Vox Latina* will already have been informed of the history of the development of this program, which the Pope himself praised after listening to it on a cassette. In the United States, one can tune in to the program on Saturday and Sunday at 9:55 AM on 21550 and 15400 kHz and on Sunday at 9:45 PM at 11755 and 9560 kHz. For printed texts of some of the programs and the learned criticisms of Dr. Eichenseer, the *Princeps Latinitatis*, see *Vox Latina* 1989 (562-570), 1990 (276, 455, 457-459), 1991 (64, 575). Our member Fr. McMahon of Zanesville, Ohio, sent us a similar AP article by Matti Huuhtanen, in which it is also stated that the Austrian national radio has now instituted a Latin news program. The transcripts of the programs of June 21 and 28, 1991, are published in the journal *Latinitas* (Sept., 1991, pp. 200-202); the texts for October 27 and November 3, 1989, had already been published by *Vox Latina*. (See the first reference to that journal above.)

4. “The Legacy of Rome and the United States” is the title of an essay by Professor Raffaele Di Zeno of Loyola University, Chicago, in the *Italian Journal* (1991 - No. 5-6, 48-50); the article was sent to the Chairman by his colleague, Dr. Joseph Bentivegna of Loretto, Pennsylvania. Among the many instructive things the author has to say is the observation that because English has both Latin and Germanic roots, it often has two words with almost identical meanings, for example, liberty-freedom, nation-country, annually-yearly, velocity-speed, intelligent-smart, credible-believable. In each of these cases, however, it is the Latin, not the Germanic, word which permits the greater number of adaptations leading to new words; e.g., whereas *freedom* produces merely free, freed, and freely, from *liberty* are derived liberal, liberally, liberate, liberator, liberation, liberality and libertarian. On another matter, the author points out that the doctrine of natural law comes to us through Cicero; he omits to point out that the Greeks (the Stoics) were the originators of this dogma. The essayist’s purpose leads him to omit mentioning the horrible things

that Romans passed on to us, like slavery and cruelty to animals, both of which they perfected with unspeakable viciousness.

5. Martin Morrison has sent the Chairman the Reuters press release of January 14, 1992, by Philip Püllella, which has the title *How to Say Pinball in Latin? New Dictionary Should Settle It*; the article deals with volume I (A-L) of the Vatican’s new *Lexicon Recentioris Latinitatis* (Dictionary of Modern Latin). The volume has 15,000 entries, and it was compiled by a committee under the leadership of Abbot Karl Egger, for many years the Holy See’s chief Latinist. Bodybuilders will find among the entries *usus agonisticus medicamenti stupefactivi*, which is supposed to mean shooting up steroids. It is also reported that a Latinist found six pages of mistakes in the draft final report for the recent Synod of Bishops in Rome, so has the learning of bishops deteriorated. Fr. Reginald Foster is quoted as saying that the Church will never recover from the linguistic blow it suffered when Latin was thrown out. “The situation is hopeless,” he says. “To say that Latin is still the official language of the Church is self-deception. Latin’s days are numbered. They’re not training younger people. You can just see it. It’s nice to say everyone should know Latin, but it’s just not being done.” Foster thinks that English is going to replace Latin as the official language of the Church. As Pope Adrian VI used to say, *Expectabimus et videbimus*; “let’s wait and see.”
6. In an interview in the January (“No. 1”), 1992, issue of *30 Days*, the Archbishop of Marseilles notes with disapproval that the meetings of the French “rightists” (National Front) open with a Latin Mass by a priest from the Society of St. Pius X. He implies that these are not Catholic priests. The magazine *30 Days* continues to make itself ridiculous through the poor quality of the English translation and the large number of typographical errors. An article on Pius IV is especially incomprehensible; for example, the election capitulation drawn up in the conclave of 1559 is referred to in the title as an “electoral chapter”, and the expression “field of Charles V” is used when “camp of Charles V” is meant. Nevertheless, there are some profitable items to be picked up by perusing this magazine, such as the fact that in 1957, Pius XII asked the Jesuits to stop smoking. He was, of course, right to do so, since priests should try to distinguish themselves from the common herd.
7. The February, 1992, issue of *The Catholic World Report* contains four articles dealing with the promotion of the Latin Mass according to the 1962 Roman Missal. In the first article, “More Catholic than the

Pope”, Robert Moynihan writes that the Pope is perplexed by the passionate attachment of some people to the “traditionalist Mass”; the new head of the *Ecclesia Dei* Commission, Cardinal Innocenti, is, according to Moynihan, less sympathetic to the “traditionalist” cause than was his predecessor, Cardinal Mayer, and so now “everything is on hold”. In the second piece, “The Status of a Schism”, one reads the results of an interview granted by Fr. Schmidberger, head of the Society of St. Pius X, to the Italian newspaper *Il Sabato*; Schmidberger says that the Society is doing well despite Lefebvre’s excommunication, and Cardinals Thiandoum and Oddi have recently been in touch to see if things could be patched up. The remaining two articles are in the form of a “pro and con” debate over whether the Pope should establish a “Tridentine Ordinariate” for those who want to stick to the old liturgical books. The protagonists in the contest are, however, unevenly matched, for while the “con” side is argued by Peter Stravinskias, an apologist with much experience in polemics of all kinds, the “pro” side is entrusted to a weak champion, the Vice President of the Traditional Mass Society (U.S. *Una Voce*), whose statement pales beside that of his antagonist. In his article, “Why I Oppose a Tridentine Prelature”, Stravinskias permits himself to be identified as “one of the strongest, most broadly respected and most articulate voices for orthodoxy in this country”. He says that he sees no significant difference between the old rite of Mass and the new, and that if one Pope establishes a Tridentine Prelature for the traditionalists, another can abolish it later on, so it would provide a false sense of security for those gathered into it. Such individuals, he argues, should not be withdrawn from the Catholic mainstream; they should not be allowed to build a church within the Church. Stravinskias says that good bishops and priests are now coming into power, and to set up a separate Tridentine Prelature now would be to abandon the field to their enemies at the very moment when they have some chance to succeed. In his piece in favor of the Prelature, “Why I Support a Tridentine Ordinariate”, Vince Cortese relies heavily on polls and statistics, but if so many Catholics want the Traditional Mass, why does the Chairman not see them on Sunday morning? He argues that the old rite is a better expression of the Catholic Faith than the new rite, a thesis which is a declaration of war against Pope Paul VI and the Holy See who, one might think, were better qualified to decide the matter. He says many other things, but is hopelessly inferior to his adversary in learning and in debate. His cause would have fared better if he had resigned in favor of a more competent spokesman.

On another matter, the readers of this issue of the *Report* will have noticed the headline on the front page: "John Paul II prepares what may be the most controversial encyclical of his pontification (*sic*).” The illiterate use of the old and rare *pontification* for *pontificate* almost puts the *Report* in the same boat as its hated adversary *30 Days*. Before this number of the *Report* was published, the last use of the word *pontification* appears to have been in the reign of Henry VIII.

8. Our member Ken Solak from San Francisco has sent the Chairman a clipping from the February 2, 1992 number of the *Catholic Twin Circle*, which contains two letters to the editor condemning an article by a certain George Devine in the November 17, 1991, issue of that newspaper which had been provocatively entitled "Why Vatican II Cleaned Up the Mass". One correspondent said that the Catholic Church has pretty much fallen apart since the liturgical changes were made; the other condemns the view that in order to participate in the Mass, one must always be talking. Mr. Devine, in his original piece, had spoken of some of those promoting the old Mass as "ignorant reactionaries".

In the following issue (February 9), there is an editorial by Robert J. Hutchinson, "In Praise of Dead Languages", in which the author points out that the Greek and Latin languages and literatures form the foundation of Western culture and civilization, and those ignorant of them cannot be said to have been properly educated.

9. Our member Carl Moore from Newark, Delaware, has sent the Chairman a clipping from a recent issue of the *Wilmington News Journal*; the article, "Historian digs up roots of old Gregorian chant", is about Peter Jeffrey, who recently received the American Musicological Society's Alfred Einstein Award for an essay in which he traced the introduction of the Gradual Chant to Pope Celestine I (422-432).
10. On Friday, January 17, 1992, *The Chicago Tribune* ran an article "Reborn Latin Mass Drawing Catholics". The article is based in part on interviews with our members Fr. Frank Phillips (LLA Chicago Chairman) and Mary Kraychy. Fr. Phillips is shown exhibiting two Latin liturgical books. There is also a comment by Jon Nilson, associate professor of theology at Loyola University, that if the liturgy is in a foreign language, "community consciousness" cannot develop very readily. This statement is nonsense, since the Catholic Church did quite well with Latin for over 1500 years. In any case, for the Chairman and others, Latin is not a foreign language; it is our language.

11. The October 14, 1991 number of *The*

Catholic Virginian has a piece, "Participants say they find reverence, peace, in old Latin liturgy". There is an illustration of Fr. Adrian Harmening elevating the Host at St. Joseph's Villa in Richmond, where he says the Latin Mass every Sunday for 200 souls. Bishop Sullivan is quoted making agreeable remarks about the Latin community, and one of those who attends regularly explains why she left the English Mass and clings to the Latin liturgy: "Everything that was Catholic and near and dear to us had been wiped out. All the beautiful music which had been written by the great masters was taken away. I didn't like the attitude that what we had been doing for centuries was suddenly all wrong and irrelevant."

12. Kieron Wood of Ireland is the author of the article "The plight of Latin" on pages 18-24 of the March, 1992, issue of *The Homiletic and Pastoral Review*. Wood covers with competence some of the latest news about Latin and the Roman Catholic Church; some of his data he obtained from the LLA, which he acknowledges as the source of his statistics. In the Archdiocese of Dublin, he says, there is only one all-Latin Mass; it is celebrated according to the 1962 Missal under the Indult. In the same issue, there is a piece "Priests should face the altar at Mass" by Fr. Anthony Zimmerman, S.V.D., who gives some reasons why Mass celebrated towards the people is no good. Zimmerman says that on his latest visit to Rome, he noticed that the Pope has started celebrating Mass in his private chapel "towards God" rather than *versus populum* as previously.
13. Readers of the *Tablet* (London) will have noticed that the Jesuits of the Farm Street Church have begun advertising the Latin music at their principal Sunday Masses; sacred polyphony is what one usually gets there.
14. The February, 15, 1992, issue of *The Remnant* contains more than the usual amount of jumble to be found in that newspaper. The editor, in a long five-column essay, attacks American democracy as a bad form of government. He condemns many groups which he says are working "for the annihilation of morality, of the family, and of God", among whom he includes the National Association for the Advancement of Colored People. "The same person," he writes "who fights for animal rights is pro choice, and the pro choice person is also pro gay and lesbian, who is usually pro affirmative action, who is pro contraception, etc., etc." Later on he also reproves "non-smoking fanaticism". Then he allows more than two columns to print a letter from France by a fellow with an Irish name who assures us that God will

triumph through the restoration of the monarchy in France, and that the rightful king is not the Count of Paris, but some other claimant, the Duke of Cadiz. Any intelligent person who reads this newspaper will put it down with the conviction that the promotion of the Latin liturgy is the work of faddists and individuals at the periphery of political life. Those who oppose the ill treatment of animals, women, and Negroes should not be ridiculed; on the contrary, one may evaluate a religion quite accurately by how it stands on such issues.

15. A recent issue of *The Tablet* reports that Silvio Cardinal Oddi has engaged in another controversy as a result of his many interviews; this time he called the charismatic, faith-healing, exorcising African Archbishop Milingo a "clown". Oddi is being accused of having gone too far and of being uncharitable; yet he has a point. Oddi has called a spade a spade; the Holy Church should not promote gross superstition and flights from reality. The Pope, by a stroke of his pen, might consider putting an end to such irrational behavior. The Catholic religion cannot be allowed to degenerate into a phony cult, where charlatans trick the common, credulous folk with talk of wonders, apparitions, healings, devils, and speaking in tongues. It is the duty of the authorities to stop all such idiocy.
16. On March 18, 1992, *The New York Times* ran the article "Going Back to Classics to Cultivate English" on page B-7. It is about the method of an English teacher in Manhattan, Mr. Nellen, who requires his students to learn 300 Latin and Greek prefixes and suffixes each semester at the rate of about 20 a week.
17. On page 28 of its February 17, 1992 number, *Time* magazine has the following to say about the presidential candidate Patrick Buchanan, "Loyalty — to his father, the Latin Mass, Brylcreem, and the party of Robert Taft — is all."
18. The Chairman has been shown the first issue of a new Italian semi-annual publication, *Il Nuovo Osservatore Cattolico*; it is 16 pages long and is published in Torino. It promotes the view that the Holy See has been vacant since around 1965, when Pope Paul, it says, lost it through heresy. It is favorable to the position of the late Archbishop Thuc, one of whose declarations it prints. It rejects the revised liturgy and casts doubt on the validity of the sacraments conferred thereby.
19. *The Angelus*, the magazine of the Society of St. Pius X, prints, in its March, 1992, issue, a lecture given by the late Archbishop Lefebvre in Montreal in 1982. Among the stories the Archbishop relates are: 1) When a superior general protested to Msgr.

- Bugnini that the Benedictines celebrated their Masses privately, without the participation of the faithful, yet the revised liturgy seems not to justify such a practice, Bugnini is reported to have answered, "To speak truthfully, we didn't think of that." 2) When some other superior general said that the revised rite of Mass was too short, Bugnini is said to have answered, "We can always add something."
20. Fr. Charles Bober, the polymath who answers questions for the *Pittsburgh Catholic*, replied, in the issue of February 16, 1992, to the query, "What is this Latin Mass business all about?" The correspondent had written after having seen an advertisement for the new *Latin Mass Magazine*. Bober replies, "I want no part of a 'reform' that seeks regression under the guise of recovering a treasure. My treasure is the contemporary Catholic Church, which I believe has been brought about by that Spirit which 'makes all things new'." He censures those that dislike shaking hands at Mass, hearing laymen read from the Bible, or seeing laymen bringing the Eucharist. In the following issue of February 23, two letters to the editor reproved Bober, one for "his blanket condemnation of people who feel that the Latin Mass is more spiritually uplifting", the other for his notion that the liturgical developments of the past 25 years are superior to all that went before. In the issue of March 6, Rita Thomas, LLA Secretary in Pittsburgh, explained the program of our Association without engaging in controversy. She was wise to do this, since few people know when they have had the worse of an argument, and if they do, they do not like it.
21. The March, 1992, issue of *The Catholic World Report* has three letters from readers reprimanding Peter Stravinskias for his article in opposition to a "Tridentine" Prelature that had appeared in the previous issue. (See #7 above.) No letter in favor of Stravinskias is printed. The correspondents say that they would find a refuge from "modernists" in a "Tridentine" Prelature, and that the new Mass is frequently not celebrated according to the books, but with whatever novelties and eccentricities turn on the various celebrants. In the same issue there is an article "A Contested Beatification" about all the fuss concerning the beatification of the founder of *Opus Dei*, Msgr. Escriva de Belaguer, who had been falsely reported in a recent issue of *Newsweek* magazine to have considered taking *Opus Dei* into the Orthodox Church, so displeased was he with the liturgical changes in the Catholic Church after the Second Vatican Council. There is also an article about a silly statement from the Primate of Brazil, Cardinal Lucas Moreira Neves, who seems to be promoting the
- beatification of Christopher Columbus.
22. An interview with Hyacinthe Cardinal Thiandoum, Archbishop of Dakar, is published in the "No. 2 - 1992" number of *30 Days*. (The magazine has adopted a peculiar method of numbering its issues.) The Archbishop was asked what remains of the work of the late Archbishop Lefebvre in Senegal, where he had been Archbishop and Apostolic Delegate, and Cardinal Thiandoum replied that all his structures, "seminaries, schools, health services, the lay apostolate, and the improvement of the condition of women . . . are still flourishing." When asked if he will mention Lefebvre when he reports to the Pope about Senegal, Thiandoum said, "Perhaps, if the subject comes up. But I shan't be the one to introduce the subject . . . But if I am asked questions . . ."
23. An interview "Econe Calling Rome" with Fr. Franz Schmidberger, Superior General of the Society of St. Pius X, appears in the September, 1991 issue of *30 Days*. Schmidberger says that the Society lost only 17 priests when Archbishop Lefebvre was excommunicated, and since then it has ordained 70 new ones; there are now 256 priests and 230 seminarians. He wants reconciliation with Rome, but there can be no compromise on "the new liturgy, the errors of the Second Vatican Council, and the current iniquitous secularization of Catholic countries". It is mentioned by the interviewer that Cardinal Schwery, Bishop of Sion, and Archbishop Rovida, Papal Nuncio in Bern, came to Archbishop Lefebvre's wake and blessed the remains. Schmidberger says that the Pope sinned against the First Commandment by praying for peace with representatives of other religions as Assisi.

This issue also contains many pages devoted to the precarious identification of the Qumran fragment 7Q5 with Mark VI, 52-53; *30 Days* recklessly calls it "a perfect match", when it is nothing of the sort. The identification, it says, is supported by "the computers", which, it seems, are the new *oracula Dei*.

Newsworthy Items

1. Rudolph Masciantonio sends the following report from Philadelphia:
 1. On December 5, 1991 there was an impressive sing-in of the Mozart Requiem at the Church of the Holy Trinity on Rittenhouse Square (an Episcopalian Church) to commemorate the 200th anniversary of the death of Mozart. The church was packed with people. There was standing room only. Members of several choirs were in attendance, but many people who are

not members of choirs brought scores with them or obtained them at the church. The Concerto Soloists provided orchestral accompaniment. The program began with the singing of *Ave Verum Corpus* followed by the entire Requiem. Special groups performed the more difficult sections of the *Dies Irae*, but in general, the congregation, which was seated according to voice range, i.e., alto, tenor, etc., sang everything. Though the sing-in was unrehearsed, the hundreds in attendance did beautifully. The Latin pronunciation was clear and accurate. People remarked that even though they had never sung the Requiem before, they were able to do so from having heard it so many times and because of all the support from experienced singers and the orchestra. This event received very favorable reviews in the local news media.

2. The Church of St. Clement at 20th and Cherry Sts., which describes itself as Anglo-Catholic or high Episcopal, has "hybrid Masses" every Sunday in which the common parts of the Mass that are sung are in Latin. Usually a version of the Mass drawn from sacred polyphony or Gregorian chant is used. The rector, Father Laister, an urbane and kindly gentleman and scholar from Great Britain, is fond of boasting that St. Clement's uses more Latin regularly than the Roman Catholic Cathedral-Basilica of St. Peter and Paul, which is located nearby.

3. Old St. Joseph's Church had beautiful solemn vigil Masses (according to the *novus ordo*) for the Immaculate Conception and Christmas. Another is planned for New Year's Eve. The Christmas Eve Mass featured a full orchestra and Mozart's Coronation Mass (K 317). The use of antique vestments including the maniple, the use of the Roman Canon, the solemn incensations, and other options exercised cause these Masses to be very similar to the Tridentine Mass. I have been told that they are going to try very hard to adhere to their stated policy of having a Latin Vigil Mass for all holy days of obligation. The pastor, Rev. James Cassiotti, S.J., is the celebrant of the Latin Masses and is clearly very interested in Latin liturgy.

4. Sadly, now that we have a new pastor (Monsignor Philip Dowling) at St. Patrick's Church, 20th and Locust, it seems that no Latin Masses have been scheduled. Efforts of members of the local LLA to contact him directly to find out why there are no Latin

Masses have proven unsuccessful thus far. We will keep trying.

5. Attendance at the Tridentine Mass at its new location (Our Lady of Consolation) slackened off a bit but now seems to be up to around 100 each week. However, it is a different group of people to a large extent. Many of the people who attended regularly and with devotion when the Mass was at St. John the Evangelist's Church in Center City have not been able to get to the new location. Their pastoral needs have not, thus far, been met by the Archdiocese since the location of the Tridentine Mass was changed.
2. The Chairman frequently receives requests for information about how one can learn Latin during the summer at various seminars and crash programs. Common sense should tell you that it is impossible to do so. The Chairman regrets to disappoint you when he says that after such programs, you may expect to read Latin with the same facility as did his beagles Chipper and Puppy. The most one can say about them is that one has the pleasure of meeting other people who like Latin. The serious fellow should enroll at some high school or college in a traditional class under qualified instructors; over the course of two or three years, he will learn something significant. Others should forget it and devote their extra time and money to their families.
3. The Chairman has examined and approved of the *Latin-English Booklet Missal* available from the Coalition in Support of *Ecclesia Dei* for those who attend the Latin Mass celebrated according to the Missal of 1962. The prices are: \$4 per copy, \$7 for 2 copies, \$12 for 4 copies, \$20 for 8 copies, \$100 for 50 copies, \$190 for 100 copies, and \$375 for 200 copies, postpaid. There is also a *Latin-Spanish Booklet Missal* for the same prices. Both booklets have 60 pages, 5½ x 8½. The address of the Coalition is Post Office Box 2071, Glenview, IL 60025-6071.
4. Our member Albert D. Huntz reports that Bishop Edward D. Head of Buffalo presided and gave the sermon at the Latin Mass celebrated by Fr. Dennis Mende on January 26 at 9 AM at St. Vincent de Paul Church in Buffalo. A reception followed in the rectory.
5. Several members have written to the Chairman to inquire which of the two Catholic monthly magazines he recommends, *30 Days* or *The Catholic World Report*. The Chairman considers the latter to be the more reliable, and he explains his verdict as follows. The January, 1992 number of *The Catholic World Report* and the No. 4, 1991 issue of *30 Days* arrived in

his mailbox at the same time; each has an article on some Greek papyrus fragments found at Qumran in Palestine, which a very few fellows have speculated to come from the Gospel according to Mark and the First Epistle to Timothy. These identifications are most precarious and are rejected by almost everyone competent to have an opinion. In the case of the Gospel, the identification is based, most dubiously, on changing the Gospel text by omitting three words and misspelling three others; in the case of the Epistle, the identification is based on a comical use of the computer. While *The Catholic World Report* presents the story prudently and with the skepticism becoming those who have graduated from the first grade, *30 Days* declares on its cover, with great sensation, that the identification is a fact. *30 Days* is therefore, the Chairman thinks, to be taken with a grain of salt, as presenting the views of credulous and imperfectly educated Catholics who do not hesitate to present their opinions on matters where their judgment is of no value.

6. According to an article in a January, 1992 number of *The National Catholic Register*, the population of the Old City of Jerusalem, that is, that portion of Jerusalem within the walls of Suleiman the Magnificent, is now 27,600, of which 17,200 (62%) are Moslems, 5,300 Christians but not Armenians (19%), 2,900 Jews (11%), and 2,200 Armenians (8%). Within the municipality of Jerusalem as a whole, there dwell 546,350 souls, of whom 404,300 are children of Israel (74%); this information comes from the 1990 edition of the *Statistical Abstract of Israel* published by the Jewish Agency, as quoted in *Holy Land Magazine* (Winter - 1991, p. 212). The same magazine says that the Christian population of the Holy Land in 1946 was 7.6%; this has dwindled to 2.3% in 1990. By *Holy Land* is meant Israel, the West Bank, and Gaza combined.
7. The following Latin church music was sung at the Latin Masses at St. Patrick's Church in Portland, Oregon, recently:

January 18 - *Jubilate Deo* (Palestrina)

January 25 - *Dextera Domini* (Lassus),
Venite, comedite (Byrd)

February 1 - Mass for Five Voices (Byrd),
Lumen ad revelationem gentium (Johann
Walther)

February 8 - Gregorian Proper and Ordinary

February 15 - *Missa Iste Confessor*
(Palestrina)

February 22 - Gregorian Proper and
Ordinary

February 29 - Gregorian Proper and

Ordinary

March 7 - *In jejunio et fletu* (Tallis),
Emendemus in melius (Byrd)

March 14 - *O nata lux* (Tallis), *O Domine
Iesu Christe* (Viadana)

March 17 - *Locus iste* (Bruckner)

March 21 - *Miserere mei, Deus* and *Civitas
sancti tui* (Byrd)

March 28 - *Messe basse* (Faure), *Laudate
pueri* (Mendelssohn)

April 4 - *Vere languores nostros* (Victoria),
De profundis clamavi (Palestrina)

April 11 - *Christus factus est* (Bruckner)

8. A new "language product" supporting Latin has recently been released. Called Transparent Language, it consists of a computer program designed for adults who wish to attain fluency in reading a foreign language. The program displays each segment of a foreign-language text with an English translation of each word, as well as information about the grammar, vocabulary, and syntax. Audio cassettes of the selections are also available.

Latin selections currently available are Ovid's *Metamorphoses*, Catullus, Vergil's *Aeneid*, Cicero's *In Catalinam* and *Pro Archia*, and Horace. Recently announced as available is St. Augustine's *Confessions*, annotated by our member Martin Morrison. Also in preparation is the *Carmina Burana*.

Those interested may contact Transparent Language at P.O. Box 575, Hollis, NH 03049-9961, 800/752-1767 to request the free Latin information packet.

9. St. Louis Chapter Chairman Theodore L. Cover reports that it is a rare Sunday when St. Agatha's Church in his city is not over half-full, or even three-quarters full, for the Latin Mass; the Church seats about 800. The large attendance and consequent large collection has made possible many repairs and decorations, air conditioning, restoration of statuary removed after Vatican II, and rebuilding of the organ.
10. The following list completes the report of our member Mr. Gallas on the Latin Church Music at the London Oratory during December, 1991. The first part of his communication was the last item on page 20 of the March, 1992 *Newsletter*, where there was no space for it to be completed.
Sunday, 22nd December, ADVENT IV
MASS: *Missa Sexti toni Croce. Ecce Dominus veniet Victoria.*
VESPERS: *Creator alme siderum Gregorian chant. Magnificat Tone 2 a 6 Bevan.*

Veni, veni Emmanuel *Gregorian chant*.

Tuesday, 24th December, Midnight Mass of Christmas

MASS: Carols for choir and congregation. Heiligmesse *Haydn*. For unto us a child is born (Messiah) *Handl*. O regem caeli *Victoria*. Chorale Fantasia: In dulci jubilo *Bach*.

Wednesday, 25th December, NATIVITY OF OUR LORD.

MASS: Noel: *Cette journee Lebeque*, Colloredo Mass *Mozart*. Adeste fideles arr. *Hoban & Russill*. O magnum mysterium *Victoria*. Prelude & Fugue in B minor *Dupre*.

BENEDICTION: *Quem pastores laudavere trad.*

Sunday, 29th December, The Holy Family, Jesus, Mary and Joseph

MASS: *La Nativite Langlais*. Missa Puer qui natus est nobis *Guerrero*. Hodie Christus natus est a 8 *Palestrina*. Dieu parmi nous *Messiaen*.

VESPERS: *O lux beata caelium Gregorian Chant*. Magnificat Tone 8 *Lassus*. Resonet in laudibus *Handl*. Chorale Prelude: Vom Himmel hoch *Pachelbel*.

Gallas also reported that the *Missa Brevis* of Palestrina was sung at Our Lady of Mount Carmel Church in Chicago on the Third Sunday of Advent. At Midnight on Christmas Eve, they sang the Mass of the Shepherds by Pietro Yon, and on Christmas Day, the *Missa Brevis* in B flat Major (K. 275) of Mozart was performed.

11. The Chairman has determined that the Fourth National Convention of the Latin Liturgy Association will take place over the Corpus Christi Weekend (June 12-13) of 1993 at St. John Cantius Church, Chicago, Illinois. Full details will be published in this *Newsletter* in due course.
12. The Chairman has received from the *Ecclesia Dei* Society of Australia a list of all the Latin Masses celebrated at the antipodes according to the 1962 Roman Missal. Anyone who wants a copy should send \$1 to the Chairman.
13. The Choir of St. Ann Chapel of Stanford University sang at the Latin Masses for Candlemas Day at St. Joseph's Cathedral in San Jose on Saturday evening, February 1, at 7:30 PM and again on Sunday morning at 11:30 AM in their chapel. On the Feast of St. Peter's Chair, the congregation joined them in singing Gregorian Mass IV (*Cunctipotens*) at 11:30 AM in the chapel. On Ash Wednesday evening at 8 PM, they chanted the Latin Mass in the chapel, and ashes were distributed. On St. Joseph's Day, the congregation joined them in singing Gregorian Mass VIII (*de Angelis*) at 8 PM in their chapel.
14. During Lent this year, the Latin Mass according to the 1962 Missal was said every Wednesday and Friday evenings at 7 PM at St. Agatha Church in St. Louis, Missouri. On February 8, the Southern Illinois University at Edwardsville Concert Chorale sang at the Latin Mass in the same Church; they performed a *Kyrie* by Buxtehude, a *Gloria* by DuFay, a *Credo* in plainchant, a *Sanctus* by Fux, and an *Agnus Dei* by Morley. There were additional selections from Byrd, Lassus, Brahms, Saint Saens, and Durufle.
15. The most recent Newsbulletin *ROMA* of those promoting the Latin Mass according to the 1962 Missal in Albany (February, 1992) reports that regular attendance is small and decreasing and may lead to the discontinuation of the Masses when the Bishop "re-evaluates" the situation in the near future. The Bishop has already rejected a request for a Latin Mass at Christmas, saying that there is no real need for one.
16. Herr Robert Maier, Dresdener Strasse 10, DW-6070 Langen, Germany, announces the Fourth Latin Week to take place from July 26 through August 1 this summer in Amoeneburg, near Marburg in Hesse. All activities are in Latin, and the food at the banquets will be cooked according to ancient Roman recipes. Room and board are 300 marks; the registration fee is 110 marks. Maier's telephone number is 0049-6103-71652. Call if you are interested, since the deadline for announcing your participation is June 15. Maier also runs an international network of penpals who correspond in Latin. If you are interested in joining his group, write to him and include \$3.50 in international reply coupons or stamps. You will then be sent an application form to fill out, so he can match your interests with others in the network.
17. Our member Dom David Nicholson of Mt. St. Angel Abbey, Oregon, will lead a Gregorian Chant Workshop Tour of the Abbeys of St. Wandrille, Notre Dame de Argentan, St. Pierre de Solesmes, and Notre Dame de Fontgombault from July 1 to July 16, 1992. If you are interested, call McCurdy Travel, 1-800-523-1150.
18. Antonio Maria Cardinal Javierre Ortas, Prefect of the Vatican Library and Archivist of Holy Roman Church, has been appointed the new Prefect of the Congregation for Divine Worship and the Sacraments. The former Prefect, his countryman Cardinal Martinez Somalo, was moved to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Cardinal Javierre Ortas is 70 years old.
19. The following excerpt is from the minutes of the meeting of the Presbyteral Council of the Archdiocese of Detroit held on Monday, January 13, 1992:
 - Tridentine Mass
 - Correspondence between the Archbishop and Mr. Thomas A. Marshall was shared. It concerned the possibility of celebrating the Tridentine Mass in the Archdiocese of Detroit. As a result of the discussion, the Archbishop will take into consideration the following insights:
 - We must distinguish between pastoral need and baptismal right. (Catholics do not have a baptismal right to participate in the Tridentine Mass.)
 - Consideration must be given to the number of Catholics who have a real pastoral need in this regard.
 - *A careful study would need to be made.
 - *Indiscriminate signatures on a petition do not constitute such a study.
 - Great care must be taken not to fuel what might be disruptive tactics on the part of groups who wish to abrogate the Second Vatican Council. (There is more to their agenda than the Tridentine Mass, although they use this as a lead issue.)
 - The Stephen Ministry has published a document called "Dealing with Antagonists in the Church". It is worth reading with regard to this issue.
 - We would need to know the opinion-/direction of Cardinal Meyer's successor in the Vatican Curia.
 - Until more scientific research is completed, we will maintain the status quo.
20. Our member Fr. Kovacs has sent us from Austria samples of the *Nuntii Latini* from Austrian television. Among the items that most impressed the Chairman were: 1) The Emperor Probus (276-282) is the one who introduced the cultivation of the grapevine into Austria. 2) Since Christmastime there has been a shortage of cheese in some parts of Austria; the cows have not produced enough milk, and much of that went to make butter. 3) Twenty out of thirty British MPs polled did not know who Butros Ghali, the new Secretary General of the United Nations, was. Some thought he was a kind of Italian spaghetti, like ziti or rigatoni.
21. The Chairman apologizes for having written in the September, 1991, issue of the *Newsletter*, "... we drew far fewer local people to this Convention than to the previous two, which had been held in much smaller cities, Washington, D.C., and the relative backwater St. Paul." Instead, he ought to have written, "Many more local people came to our St. Paul Convention than to our Los Angeles Convention, even though St. Paul

is a much smaller city than Los Angeles." As everyone knows, when it comes to promoting the Latin liturgy, St. Paul is the chief city on the continent.

22. The March, 1992, LLA Newsletter cost \$1777.25 to print and \$438.23 to mail out, for a total expenditure of \$2215.48.
23. Dr. Beierle reports that almost 350 people attended the Latin Mass at St. Agnes Church in Pittsburgh on Sunday, March 8. There were four priests, seven acolytes, eight ushers, an organist, and ten choir members. About 150 stayed for the *Via Crucis* after Mass, when the *Stabat Mater* was sung in Latin. Recently, a child was baptized in the sacristy according to the old rite.
24. The following Latin Church Music was sung at the Latin Masses at Our Lady of Atonement Parish in San Antonio, Texas, recently.
 - February 2 - The Mass of St. Dominic in C (Terry), *Laudate Dominum* (Mozart)
 - March 15 - The Mass in A minor (Caslini), *O Bone Iesu* (Palestrina)
 - April 19 - *Missa Brevis* in C (Mozart)
 - May 28 - Mass of St. Dominic in C (Terry)
 - June 14 - Mass in G (Schubert)
25. If anyone knows of a sound recording of Henry Washington's *Ecce Sacerdos Magnus*, will he please inform the Chairman?
26. Our member David Schaaf reports that Fr. T. Stanton sang the Latin Requiem Mass for his brother Fr. James F. Stanton on Wednesday, March 18, 1992, at Holy Rosary Church in Portland, Oregon. Three hundred people, including Archbishop Levada and thirteen priests, attended.
27. Our member Dr. Robert L. Fastiggi, Associate Professor of Religious Studies at St. Edward's University in Austin, Texas 78704-6489, has sent the Chairman several pages of learned comments on the recent book *The Problem with the New Mass* by Rama Coomaraswamy, a surgeon who was once a Professor of Theology at the Ridgefield Seminary of Archbishop Lefebvre. (He is no longer, it seems, an apologist for that group.) One may sum up Fastiggi's point of view with the following excerpt:

While a theological comparison between the New Mass and the traditional Mass might be justified, I think the author goes beyond what is reasonable in his effort to establish the invalidity of the New Mass. There are some serious ecclesiological implications to this accusation that the Pope has given approval to a liturgy of

dubious validity. While the author is traditionally Catholic in so many respects, he fails to appreciate the serious departure from the Catholic faith implied in the claim that the Pope could (or would) give approval to an invalid liturgy. It is a solemnly defined dogma of the Catholic Church that the Roman Pontiff has "the full and supreme power of jurisdiction over the whole Church, not only in matters that pertain to faith and morals, but also in matters that pertain to the discipline and government of the Church throughout the whole world." (Vatican I, *Pastor Aeternus*, chap. III, Denz. 1831-3094). From this we can conclude that the New Mass is valid simply because it has been promulgated by a validly elected Pope. Whatever theological deficiencies the New Mass might have, they are not substantial enough so as to cast into doubt its validity. Beyond this, let me repeat that the sheer weight of papal authority would be sufficient to establish the *Novus Ordo* as a valid Catholic liturgy.

The Coomaraswamy book is sold by Tan Publishers, P.O.B. 424, Rockford, IL 61105 for \$7 postfree. Write to Dr. Fastiggi if you want to read his review.

28. Our member John Reilly of Swarthmore, Pennsylvania, was married at a Latin Mass on August 30, 1991 at Our Lady of Peace Church, Milmont Park, PA. The celebrant, Fr. Charles O'Rourke, the pastor, had not sung a Latin Mass in many years. The groom's cousins, Fathers Quindlen and O'Neill, concelebrated. A four voice male choir chanted the Propers and the Ordinary; the mass was that of the Blessed Virgin Mary. Franck's *Panis Angelicus* was sung at Communion time, and Gounod's *Ave Maris* was sung at the presentation of the bouquet to the Blessed Mother. Prior to the Mass, the organist played Bach's Prelude and Fugue in E Flat Major.
29. Veritas Press, P.O. Box 1704, Santa Monica, CA 90406, has published a *Directory of Latin Tridentine Masses* for \$8 postfree. It lists all old style Latin Masses whether celebrated with the Bishop's permission or not, except for those celebrated by priests of the Pius V and Pius X societies.
30. In a recent letter to a correspondent who had inquired about the possibility of having a Latin Mass according to the old rite under the Papal Indult, Bishop Jerome Hanus, O.S.B., of St. Cloud, Minnesota, responded, in a letter of February 25:

The message which the Pope has been giving us through his cardinals is not so clear as the article in *The Wanderer*

would want us to believe. There are indications that some of the Pope's advisors think quite differently from Cardinal Mayer. We must remain open to receiving different directions from the Pope.

31. A Latin Mass (Mozart's *Missa Brevis* in D Minor) was sung at 1:15 PM on Sunday, March 15, at Historic St. Joseph's Church in Detroit for the solemn closing of the 40 Hours devotion. The St. Joseph Cappella, Thomas Kuras, Director, sang the music.
32. Dr. Rudolph Masciantonio has sent us the program of the Gregorian Chant concerts given at several locations throughout the United States during April by the *Nova Schola Gregoriana* of Verona, Italy. They concentrated on pieces from Holy Week and the Feasts of the Virgin. Masciantonio writes:

The *Nova Schola Gregoriana* of Verona, Italy presented a beautiful program of Gregorian chant sung *a cappella* at the Cathedral Basilica of Sts. Peter and Paul on the evening of April 7, 1992. The printed program is enclosed for your information and edification. Especially impressive was the dramatic chanting of the Passion accord to St. John, the hymn *Crux Fidelis*, the Reproaches from the old Good Friday liturgy, and the *Magnificat* (not listed on the printed program). All singing was in Latin, but the enclosed "Reflections" were read in English at various points in the program. The central part of the Cathedral-Basilica was filled. People commented on how well attended the concert was. Cardinal Bevilacqua was there and after the concert expressed appreciation to the choir both in English and Italian. When Cardinal Bevilacqua first spoke, he said that for most of the audience this was "the first and last time that you will hear Gregorian chant". He later added that "he hoped it would not be the last time". He referred to his days in the seminary when "this type of chant was the staple of worship" and how it continued to be until the "mid sixties". Then "everything changed". He asked the question "Are all changes for the better, I ask you?" He did not answer his question. But I heard a distinct whisper "No!" coming from the audience.

33. Here is a list of the Latin Church Music sung at St. Patrick's Church in Portland at the Latin Masses celebrated by Fr. Frank J. Knusel.

Saturday, April 11 - *Ingrediente Domino* (George Malcolm), *Christus factus est* (Bruckner)

Friday, April 17 - *Crucifixus* (Lotti), *O vos omnes* (de Victoria)

Saturday, April 18 - *Dum transisset Sabbatum* (Taverner), *Messe pour le Samedi de Pasques* (Charpentier)

Saturday, May 2 - *Alleluia, cognoverunt discipuli* (Byrd), *Alleluia, surrexit Dominus* (van Berchem)

Saturday, May 9 - *Congratulamini mihi* (Agazzari), *Surrexit Christus hodie* (Roven-sky)

Saturday, May 16 - *Jubilare Deo* (Palestrina)

Saturday, May 23 - Gregorian Proper and Ordinary

Monday, May 25 - *Requiem* (Faure)

Thursday, May 28 - *Ascendit Deus* (Philips), *Psallite Domino* (Byrd)

Saturday, May 30 - Mass for Three Voices (Lotti)

On June 5, the *Cantores in Ecclesia*, who do the singing at St. Patrick's, performed at a "Festival of Masses" in St. Philip Neri Church in Portland; Palestrina's Mass *Dum complerentur* was featured.

34. The following is the recent schedule of services sung by the St. Ann Choir in the Chapel of Stanford University. Dr. William Mahrt, LLA Chairman in San Francisco, directs the choir.

Sunday, April 12 - Motets by Morales and Victoria

Wednesday, April 15 - *Tenebrae*, Victoria's Lamentations of Jeremiah

Friday, April 17 - Polyphonic music of Victoria

Saturday, April 18 - Music of Palestrina and Lassus

Sunday, April 19 - Byrd's Mass for Four Voices

Thursday, May 28 - Mediaeval English Mass Music

Sunday, June 7 - Victoria's *Missa Simile est regnum caelorum*

Sunday, June 21 - Byrd's Mass for Three Voices

35. The \$100 price given for the Vatican's new Latin Dictionary in the last *Newsletter* (p. 18, #13) was an error; the price is \$112 postfree.

Additional Items from the Press

1. In a front page article on vocations in the May 3, 1992 issue of *The National Catholic Register*, Fr. Peter Stravinskis, a contributing editor, writes that the ideal candidate for admission to a seminary is, among other things, "one who has no ax to grind and simply knows the meaning of *sentire cum ecclesia*. Thus, he doesn't run after either Tridentine Masses or *avant garde* liturgical events."

2. Peggy Newton is the authoress of an unintentionally comical piece in the April 15, 1992 number of *The Remnant* with the exhaustive title, "Freemasonry, Communism, Naturalism, Humanism, Atheism". Here is an excerpt:

It is a fact, recorded in history, that during a Conclave to elect a Pope, a certain Cardinal Rampollo won the election and would have become pope. At this time, His Imperial Catholic Majesty — the Emperor of Austria, intervened. The Emperor knew Cardinal Rampollo was a Mason, and the Emperor would expose him unless he withdrew from the nomination. *The Cardinal withdrew his name. That speaks volumes. He could have told the Emperor to go fly a kite.*

Instead Giovanni Ferreti Mastai became Pope Pius IX. He turned around and fought the Masons.

Cardinal *Rampolla* (not *Rampollo*) was not a Mason, and he never won any election. After he was vetoed by Cardinal Puzyna of Cracow in the name of Emperor Francis Joseph, the 1903 conclave settled on Giuseppe Sarto, who became Pius X. It is not clear that Rampolla would have been elected had he not been vetoed. Giovanni Maria Mastai-Ferretti (not Ferreti Mastai) was elected Pope Pius IX in 1846, and the authoress has bungled in mentioning him here. This article is a good example of the muddle one can find in many of the "traditionalist" publications. Infallible journalists, chiropractors, professors, lawyers and school teachers shoot themselves in the foot as they tear apart the Roman Pontiffs and their closest collaborators. No one is too unlearned to enter the fray, nor must one get the facts straight in order to have one's productions printed.

3. Our member Ken Solak has sent us the article "Cloister in the Valley of the Sun" from the May, 1992 number of *The Catholic Digest*. The nine pages describe the life of the cloistered Cistercian nuns of the Valley of Our Lady Monastery in Sauk County, Wisconsin. Among the details given are the following:

The Gregorian Chant and Latin are part of what Mother Paula [the Prioress] and others consider the

ancient treasure of the Church. "Who will preserve the precious things like this," she asks, "if not a Community like ours?" . . . Twice a day the women gather for chapter, when the Rule of St. Benedict is read. The full book is read several times during the year, at least once in Latin.

4. The April, 1992 issue of the Newsletter of our colleagues of the French Latin Liturgy Association ("*Pro Liturgia*") contains the reply of the *Ecclesia Dei* Commission to the report on the Association's Annual National Convention held in Versailles in January, which the President, Dr. Crouan, had submitted for the Commission's information:

The Commission notes with satisfaction the importance given by your Association to *liturgies celebrated in complete fidelity to the dispositions of the Church's Magisterium*, which alone is qualified to regulate the liturgy . . .

The italicized words are a reference to the promotion of Latin in the Revised Roman Missal of 1970 rather than in the old rite (1962 Missal) used by way of exception when the Bishop allows it. In the following issue (May) of the same newsletter, it is reported, by means of an excerpt from *Le Figaro* (March 6, 1992), that the authorities at the Basilica of Our Lady of Peace in Yamoussoukro (Ivory Coast) have introduced the Latin Mass and Gregorian Chant to their sanctuary, which the Pope himself had consecrated on September 10, 1990. This issue also includes some extracts from a recent book by Msgr. Eichinger, formerly Bishop of Strasbourg, who says, on the subject of Latin:

Let us recognize first of all that the Council never suppressed the use of Latin, but, in many places, it was done away with too quickly and too thoroughly. To allow the faithful of Great Europe to celebrate the Eucharist together without feeling strangers to one another, it would be a happy thing if, perhaps, a central part of the Mass be kept in Latin and if, in all countries, a certain minimum number of Latin chants . . . be brought back into use.

Finally, a long quotation is made from the February 18, 1992 number of *L'Osservatore Romano*, where an article celebrates the thirtieth anniversary of the Apostolic Constitution of Pope John XXIII, *Veterun sapientia*. The newspaper points out 1) that the decree *Sacrosanctum Concilium* of the Second Vatican Council made only the most limited concessions to the vernacular language, and 2) that Latin remains the proper language of the Roman liturgy.

5. In the April, 1992 number of *The Angelus*, magazine of the Society of St. Pius X, we find an interview with Fr. Franz Schmidberger, the Superior General, together with a letter he recently wrote to Silvio Cardinal Oddi. Schmidberger says that there can be no open and fruitful collaboration with Rome until the Holy See returns to the principles of the Syllabus of Errors of Pius IX, the Anti-Modernist Oath of Pius X, and the Anti-Ecumenism of Pius XI. He says that the Holy Father John Paul II is guilty of treason and will be condemned one day by the Church as Pope Honorius was. In the modest opinion of the Chairman, it is blameworthy that a German *Pfarrer* should deal so roughly with the Roman Pontiff. The present Holy Father is not a discredited Borgia Pope, that any fellow may reprove his behaviour with impunity. Criticism of the Pope is the *fons et origo* of every heresy and schism.

6. The second issue of the new magazine *The Latin Mass: Chronicle of a Catholic Reform* (May-June, 1992) has a remarkable interview with an American priest, Fr. Arthur B. Calkins, the senior American staff member on the *Ecclesia Dei* Commission in Rome. Calkins told the editor point-blank that the Old Mass is not the answer to the Church's problems, that a "traditional ordinariate" is not in the cards, that the Commission will not order reluctant bishops to schedule "Tridentine" Masses, and that they will no longer grant *celebrets* over the bishop's head, as they did in the early days under Cardinal Mayer. This was strong tobacco for the publisher, who calls the Vatican "the Kremlin" in his last word on page 32. One also finds in this issue the history of the Old Mass movement in the Diocese of Richmond and an excerpt from Patrick Buchanan's *Right from the Beginning* on growing up Catholic in the good old days. Finally, there is a long piece by the Tridentine champion Michael Davies on "Why the Tridentine Mass expresses Catholic Eucharistic belief better than the Novus Ordo"; the Chairman skipped this piece.

7. In a letter to the editor printed in the April, 1992 number of *The Catholic World Report*, a German Professor who favors the identification of the papyrus fragment 7Q5 with *Mark VI 52-53* (see above, p. 11 #5) disqualifies as incompetent all who disagree with him, as is the custom with such specimens. A second letter, from a most learned correspondent, rightfully points out how so much Catholic "scholarship" nowadays is based on a meagre fund of real knowledge; he points to the English *for all* which changes the Latin *pro multis*, and he indicates many typographical errors in the

Greek text of *Mark VI 52-53* published by *The Report*. The editors thank him for his corrections to their Greek text, but point out "that some Greek scholars do feel that '*peri pollon*', which does literally mean 'for many', can also legitimately be construed as meaning 'for all.'" The Chairman assures his readers that when someone tells them that *peri pollon* means for all, they may be certain that those people only pretend to know Greek. The most one can say is that *peri ton pollon* (not *peri pollon*) means "for the rabble", hardly the meaning (multitude) desired by the apologists. These people all have an ax to grind and want to make God "politically correct".

8. In the May, 1992 number of *The Catholic World Report*, it is expressly stated that the members of *Opus Dei* wear a studded metal band (the *cilicium*, a girdle of rounded nailheads) and whip themselves to do penance for their sins. One does not have to have an abundance of what the Greeks called *phantasia* to imagine to what excesses such tortures could lead. The people who practice such depravities are more stupid than the ones who recommend them. The Pope would do well to prohibit these extravagances.

9. The 11 April, 1992 number of *The Tablet* has the report "Lefebvrist leader rules out reconciliation" on a speech recently given by Fr. Franz Schmidberger at the church of St. Nicholas du Chardonnet in Paris. The Superior General of the Society of St. Pius X said, "We can have either the new Church or the eternal Church. The choice is clear, and we choose the two thousand years of the Church's glorious history."

The same issue of *The Tablet* contains an exchange on the International Commission on English in the Liturgy (ICEL) and its current project of revising its translation of the Roman Missal. Archbishop D'Arcy of Hobart (Australia) congratulates ICEL on the improvements it is making in its texts, while John Page, the ICEL Secretary, gives examples of the modifications being made. In truth, ICEL has had its wings clipped after the mess it made twenty years ago, but it is still up to its old tricks, as we can see from one of Page's examples; the Latin postcommunion prayer for the "Nineteenth Sunday in Ordinary Time" (itself a comical expression) together with the proposed revised translation follow:

Sacramentorum tuorum, Domine, communio sumpta nos salvet, et in tuae veritatis luce confirmet. Per Christum Dominum nostrum. Amen.

Merciful God, let our sharing in this sacrament deliver us from evil, and guide our footsteps in the light of your truth. We ask this in the name of Jesus, the Lord.

There is no *merciful, sharing, evil*, or *footsteps* in the Latin, and where the Latin has *Lord* and *Christ*, so should ICEL. In the humble opinion of the Chairman, if the Church knew what it was doing, ICEL would be dissolved tomorrow, and its members sent to the galleys, where the Spaniards have use for them. The Most Reverend Archbishops and Bishops may be given a "litmus test" to determine if they are qualified to preside over a new translation; those who say *pro multis* means *for many* may remain, and those who say it means *for all* should do something else. The Holy Ghost chose a bad time to introduce the vernacular languages into the Mass, when so many people think they are educated, and so few really are. The authorities lose all credibility by throwing the mantle of their authority over the ICEL Missal; one cannot point to it and say, "The spirit of God hath done this." Even a common milkmaid can see that it doesn't work.

From the Local Chapters

CHICAGO

Patrick Flaherty reports that the Mozart Requiem was sung at a concert of sacred music at St. John Cantius Church on Sunday, April 5. The Niles Concert Choir and Symphony Orchestra performed. Our member Fr. Paprocki has been named Chancellor of the Archdiocese; he will address the National Convention in 1993 on the situation with regard to Latin in Rome. Latin has returned to the seminary in Mundelein under the supervision of Sr. Dorothy Folliard, O.P. (M.A. in Greek from Loyola, Ph. D. from Michigan), who teaches thirty students from the text by Collins. At Quigley, the Latin teacher follows a three year program, the third year being devoted to Cicero and Vergil alternately.

Notitiae

No. 304 (November, 1991): There is nothing worth mentioning in this issue.

No. 305 (December, 1991): In a French language article "Liturgy and the Cultural Unity of Europe", Jean Evenou holds up to ridicule the following thesis of Cardinal Siri, which he had published in *Rassegna Gregoriana* 2 (1964) 9 (*La lingua latina nella liturgia*):

We believe, without danger of being deceived, that a great human help to the unity of the Church is the usage of a common language. This common language is Latin. It is not necessary that this common language of the Church be common to each and every one of its members. It suffices that it be common to those who form the organic and

juridical tissue of the Church, on whom the faithful depend and by whom they are educated, that is to say, the clergy.

The author claims that a truer vision of the catholicity of the Church would be that of a symphony of liturgies in all languages united in a harmonious choir.

Additions and Corrections to the *Latin Mass Directory*

ALASKA

Archdiocese of Anchorage

The Latin Mass at the Chapel of the Pioneer Home is said on Saturday morning, not Sunday.

CALIFORNIA

Archdiocese of Los Angeles

Nativity Catholic Church
1447 Engracia Avenue
Torrance, CA 90501
Second and Fourth Sundays of the month at 1:15 PM
Wednesday, Friday and Saturday mornings at 5:45 AM
1962 Missal
Celebrant: Fr. Alexander Hoefler, S.V.D.

Diocese of San Bernardino

The street address of San Secondo d'Asti Church is 250 North Turner Avenue. Fr. O'Gara is no longer the celebrant.

FLORIDA

Archdiocese of Miami

There are no longer any Latin Masses at the Villa Maria Nursing Home, Holy Cross Hospital, or Mercy Hospital. Instead, the Latin Mass is now celebrated at:
St. Thomas University Chapel
16400 N.W. 32 Avenue
Opa Locka, FL 33054
Sunday at 9 AM
1962 Missal
Celebrant: Msgr. Bryan Walsh

ILLINOIS

Archdiocese of Chicago

The Latin Mass at the Monastery of the Discalced Carmelite Nuns in Des Plaines is now said at 8:30 AM on the first Saturday of the month; Fr. Downey is no longer the celebrant.

Diocese of Rockford

The Latin Mass at the Poor Clares Corpus Christi Monastery has been discontinued.

INDIANA

Archdiocese of Indianapolis

The Latin Mass at St. John's Church is celebrated every other month, not every

Sunday. The 1962 and 1970 Missals are used alternately.

IOWA

Diocese of Davenport

The Latin Mass is no longer celebrated at Saints Philip and James Church in Grand Mound.

LOUISIANA

Diocese of Lake Charles

Our Lady Queen of Heaven Church
617 West Claude Street
Lake Charles, LA 70605
Second Sunday of the month at 3 PM
1962 Missal
Celebrants: Msgr. Irving DeBlanc and Fr. Roland Vaughn

MASSACHUSETTS

Archdiocese of Boston

The monthly Latin Mass at Boston College High School has been discontinued after the death of the celebrant, Fr. Walter Martin. The weekly Latin Vespers at Holy Trinity Church have been cancelled; the Mass there is usually a High Mass on the third Sunday of the month.

Diocese of Springfield

The Latin Mass is no longer said at St. Charles Church in Pittsfield; the celebrant has become a naval chaplain.

Diocese of Worcester

St. Mary's Monastery (Benedictine Monks)
St. Scholastica's Priory (Benedictine Nuns)
State Route 32
P.O.B. 345
Petersham, MA 01366
1-508-724-3350

	Sundays	Weekdays
Vigils and Lauds	5:15 AM	5:15 AM
Terce and Mass	10:20 AM	9:30 AM
Sext	After Mass	12:25 PM
None	1:15 PM	2:30 PM
Vespers	5:30 PM	6:00 PM
Compline	8:10 PM	8:10 PM

All the offices except Vigils are in Latin. On Thursday, the Mass is sung fully in Latin; on the other days, the choral parts are chanted in Latin. On Sunday, Vespers are followed by Benediction

St. Anne's House
Still River, MA 01467

The Latin Mass on Friday is at 8:30 AM during the school year and at 7:30 AM in the summer. There is no Latin Mass on Saturday.

MINNESOTA

Archdiocese of St. Paul and Minneapolis

The time for the Latin Mass at St. Augustine Church in South St. Paul is 10 AM during the summer months.

NEVADA

Diocese of Reno and Las Vegas

The Latin Mass at the Chapel of Our Lady of the Blessed Sacrament is now said on Saturday at 4 PM instead of Sunday at 8 AM.

NEW HAMPSHIRE

Diocese of Manchester

The new address of Magdalen College is: Tory Hill Road, R.F.D. #2, Box 375, Warner, NH 03278-9206. The Rosary is recited in Latin every Saturday evening. The Mass is entirely in Latin on two Sundays per month and partly in Latin on the other two Sundays. The Mass is usually not offered during the summer; call 1-603-456-2656 for information. To reach the College, take exit 8 from I-89 and follow the signs for Rollins State Park and the Indian Museum.

NEW MEXICO

Archdiocese of Santa Fe

The monthly Latin Mass at Immaculate Conception Church is now said at noon. The celebrants include Fr. Valentine Young, O.F.M. (LLA)

NEW YORK

Diocese of Buffalo

There is no longer any Latin Mass at Our Lady of Lourdes Church in Bemus Point.

OHIO

Diocese of Toledo

The Latin Mass at Good Shepherd Catholic Church is now celebrated every second Sunday of the month at 1 PM.

OREGON

Archdiocese of Portland

A Latin Low Mass is now celebrated at St. Patrick's Church on the second Saturday of the month at 10 AM.

PENNSYLVANIA

Diocese of Allentown

The three old-rite Latin Masses at St. Casimir's, St. Paul's and Immaculate Conception Churches have all been dropped.

TENNESSEE

Diocese of Memphis

Immaculate Conception Church in Union City no longer has a Latin Mass.

TEXAS

Diocese of Dallas

The Mass at Christ the King Church follows the 1962 Missal.

Diocese of El Paso

The Latin Mass at Cristo Re Monastery Chapel is said on alternate Sundays.

Archdiocese of San Antonio

There is no more Latin Mass at the Chapel of Incarnate Word College.

CANADA

ALBERTA

Diocese of Calgary

The Latin Mass is no longer said at St. Anne's Church. Instead, it is said at: St. Elizabeth Church
819 Thirteen Avenue, S.W.
Calgary, Alberta
First Sunday of the month at 8:30 AM
1962 Missal

Acknowledgment: The Chairman notes with appreciation the special attention with which our member Mary Kraychy of the Coalition in Support of *Ecclesia Dei* examined the entries in the Directory; any errors to be found here are not to be ascribed to her.

* * *

Instruction on Sacred Music and the Sacred Liturgy

Sacred Congregation of Rites
September 3, 1958

Acta Apostolicae Sedis 50 (1958), pp. 630-663

Liturgical Press Translation by Rev. Benedict Avery, O.S.B., and Rev. Godfrey Dickmann, O.S.B., copyrighted by the Order of St. Benedict, Inc., Collegeville, Minnesota, 1958. Reprinted with permission.

INTRODUCTION

Mother Church's earnest desire "that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy" (Vatican Council II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 14) was not a new or surprising concept in Catholic worship. Throughout this century, the Supreme Pontiffs have reminded the faithful, time and time again, of the great importance of their active participation, both internally and externally, in the Eucharistic Sacrifice and of the marvellous fruits that follow from that conduct. In the motu proprio *Tra le sollecitudini* of November 22, 1903, Pope Saint Pius X wrote, "Gregorian chant must be restored to the people so that they may again take a more active part in the sacred liturgy, as was the case in ancient times." Pope Pius XI confirmed and further emphasized this requirement in his apostolic constitution *Divini cultus* (December 20, 1928), stating:

In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators (*non*

tamquam extranei vel muti spectatores) but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed.

Throughout his pontificate, Pope Pius XII also voiced these same objectives. In the encyclicals *Mediator Dei* (November 20, 1947) and *Musicae Sacrae disciplina* (December 25, 1955), we find a thorough and eloquent exposition of the role of the faithful in Catholic worship. We are told that participation is "[the faithful's] chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest." Pius XII commended those who promoted external congregational participation in both recited and sung Masses in order to make the Liturgy "a sacred act in which all who are present may share". (*Mediator Dei*)

The instruction *De Musica Sacra* is set out below in English translation with the kind permission of the Liturgical Press of St. John's Benedictine Abbey. This document, confirmed by Pope Pius XII "in a special way", represents the practical implementation of the concepts he had elucidated in the two earlier encyclicals. Without attempting to summarize the detailed points of this instruction, we wish to stress a few of its major provisions:

1. "In *sung* Masses, Latin must be used exclusively, not only by the priest celebrant and ministers, but also by the choir and faithful." (no. 14)
2. "It is explicitly forbidden to omit from any liturgical service a liturgical text of any kind, either wholly or in part, that is to be sung — unless the contrary is provided for in the rubrics." (no. 21b)
3. Different forms and degrees of participation by the laity are established both for sung Masses (no. 25) and for low Masses (nos. 29, 30, and 31). Although the term 'Dialogue Mass' is not employed by the instruction, the provisions for this form of the Sacred Liturgy (no. 31) allow "the faithful [to] respond liturgically to the priest celebrant, taking part as it were in a dialogue with him, and saying aloud the parts that belong to them."
4. The faithful may recite the *Pater Noster* in Latin in its entirety with the priest in low Masses (no. 32), but in sung Masses they may only chant the *Sed libera nos a malo*. (no. 25).
5. In both sung and low Masses, the people may recite with the priest the triple *Domine, non sum dignus* which precedes the communion of the faithful (nos. 27c and 31b). (References in the Instruction to the *Confiteor* at communion time

predate the elimination of the repetition of the *Confiteor* at this point in the Mass by the 1960 Rubrics of the Roman Breviary and Missal, no. 503, *Acta Apostolicae Sedis* 52 (1960), pp. 593-740.)

With the return of the old rite of Mass in Latin to more and more churches throughout the United States, the Latin Liturgy Association reprints this important liturgical document in the hope that congregational participation in those Masses under the 1962 Roman Missal will be fostered to the fullest extent possible under these earlier norms, in the same manner that it is now encouraged under the 1970 Missal. For the revised missal, the directives of the Instruction *De musica sacra* are no longer in force, having been modified or supplanted by numerous more recent pronouncements from the Holy See, particularly the "Instruction on Music in the Sacred Liturgy" of March 5, 1967, *Acta Apostolicae Sedis* 59 (1967), no. 4. As to current liturgical law relating to concerts in churches, the circular letter of the Congregation for Divine Worship dated November 5, 1987, should be consulted. See the Bishops' Committee on the Liturgy Newsletter 24: 1-4 (January 1988).

Not as "merely detached and silent spectators," let us join with the priest at the Holy Sacrifice of the Mass in raising our hearts and thoughts and voices in praise and worship of Almighty God.

John M. Spangler

INSTRUCTION ON SACRED MUSIC AND THE SACRED LITURGY*

On the subject of sacred music three documents of the highest importance have been issued in our time by the Supreme Pontiffs. They are: the Motu proprio *Tra le sollecitudini* of St. Pius X, November 22, 1903; the apostolic constitution *Divini cultus* of Pius XI of happy memory, December 20, 1928; and the encyclical *Musicae sacrae disciplina* of the happily reigning Supreme Pontiff Pius XII, December 25, 1955. There have also been other papal documents of lesser moment and decrees of this Sacred Congregation of Rites regulating various matters pertaining to sacred music.

Everyone is aware that sacred music and the sacred liturgy are by their nature so closely linked that it is hardly possible to pass laws or prescribe norms for the one without regard to the other. As a matter of fact, the papal pronouncements and decrees of the Sacred Congregation of Rites just mentioned contain material common to both sacred music and the sacred liturgy.

*"Instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy According to the Encyclical Letters *Musicae sacrae disciplina* and *Mediator Dei* of Pope Pius XII." September 3, 1958: *Acta Apostolicae Sedis* [=AAS] 50 (1958) 630-663. [The occasional use of square brackets in the translation is taken from the official Latin text, where the words enclosed serve as explanatory additions to quoted documents. The translation was prepared by Rev. Benedict Avery, O.S.B., and Rev. Godfrey Dickmann, O.S.B.]

LATIN:

The Basic Language and Culture



The Best Classical Language Course

Waldo Sweet's *Artes Latinae* wins here, hands down. This programmed language Latin course is so easy to follow that our 7 year-old can use it by himself.

The course begins with a series of cassette lessons, correlated with the programmed text. These teach the student how to use the course, *Artes Latinae* then proceeds to teach Latin pronunciation and a number of "Basic Sentences". These "Basic Sentences" are well-known famous quotations from classical writers and from the Bible. Each Basic Sentence gives the student a grammatical form --like the basic subject-verb sentence, "Vestes virum reddit." By adding vocabulary words, the student can create an infinite range of new sentences using the basic models. At the same time he is exposed to Latin thought and introduced to classical literature.

Mary Pride

The Teaching Home, Oct. 1987

For information on this
**PROGRAMMED
SELF-TEACHING
LATIN SERIES**
Please write or call



**Bolchazy-Carducci
Publishers**

1000 BROWN STREET • UNIT 101
WAUCONDA, ILLINOIS 60084
(708) 526-4344

**ARTES LATINAE
The Best Latin Course**

Previous to his encyclical on sacred music, the Supreme Pontiff Pius XII issued another encyclical of the utmost importance on the sacred liturgy, *Mediator Dei* of November 20, 1947, which admirably explains and inter-relates liturgical doctrine and pastoral needs. It has consequently been judged very appropriate to draw together from the above documents the principal points concerning the sacred liturgy, sacred music, and the pastoral effectiveness of both, and to give these points a more precise interpretation in a special instruction. Then what has been set forth in these pronouncements can be more easily and surely applied in actual practice.

For this reason, the present instruction has advisedly been prepared with the assistance of experts in sacred music and the Pontifical Commission for the General Restoration of the Liturgy.

The contents of the instruction have been arranged in the following order:

Chapter I: *General Concepts* (nos. 1-10)

Chapter II: *General Norms* (nos. 11-21)

Chapter III: *Special Norms*

1. The principal liturgical services in which sacred music is used
 - A) The Mass
 - a) Some general principles regarding the participation of the faithful (nos. 22-23)
 - b) Participation of the faithful in sung Masses (nos. 24-27)
 - c) Participation of the faithful in low Masses (nos. 28-34)
 - d) The conventual Mass, also called Mass in choir (nos. 35-37)
 - e) The assistance of priests at the holy sacrifice of the Mass, and "synchronized" Masses, as they are called (nos. 38-39)
 - B) The Divine Office (nos. 40-46)
 - C) Benediction with the Blessed Sacrament (no. 47)
2. Some forms of sacred music
 - A) Sacred polyphony (nos. 48-49)
 - B) Modern sacred music (no. 50)
 - C) Popular religious song (nos. 51-53)
 - D) Religious music (nos. 54-55)
3. The books of liturgical chant (nos. 56-59)
4. Musical instruments and bells
 - A) Some general principles (no. 60)
 - B) The classic organ and similar instruments (nos. 61-67)
 - C) Instrumental sacred music (nos. 68-69)
 - D) Musical instruments and mechan-

ical devices (nos. 70-73)

E) The broadcasting and televising of sacred services (nos. 74-79)

F) Times when the playing of musical instruments is forbidden (nos. 80-85)

G) Bells (nos. 86-92)

5. The persons with the chief roles in sacred music and the sacred liturgy (nos. 93-103)
6. The fostering of sacred music and the sacred liturgy
 - A) General instruction of the clergy and people in sacred music and the sacred liturgy (nos. 104-112)
 - B) Public and private schools of sacred music (nos. 113-118)

Beginning, then, with some general concepts (Chapter I), the instruction continues with a statement of general principles regarding the use of sacred music in the liturgy (Chapter II). On this groundwork rests the whole presentation of the subject in Chapter III. In each section of this chapter basic principles are first set down, then the special norms which naturally derive from them.

CHAPTER I: GENERAL CONCEPTS

1. "The sacred liturgy comprises the whole public worship of the Mystical Body of Jesus Christ—of the Head, that is, and His members."¹ "Liturgical services" (*actiones liturgicae*) are therefore those sacred actions which, by institution of Jesus Christ or the Church and in their name, are performed according to the liturgical books approved by the Holy See by persons lawfully deputed for this function, in order to give due worship to God and the saints and blessed (cf. canon 1256). Any other sacred actions, whether performed in church or outside of church, even with a priest present or conducting them, are called "private devotions" (*pia exercitia*).

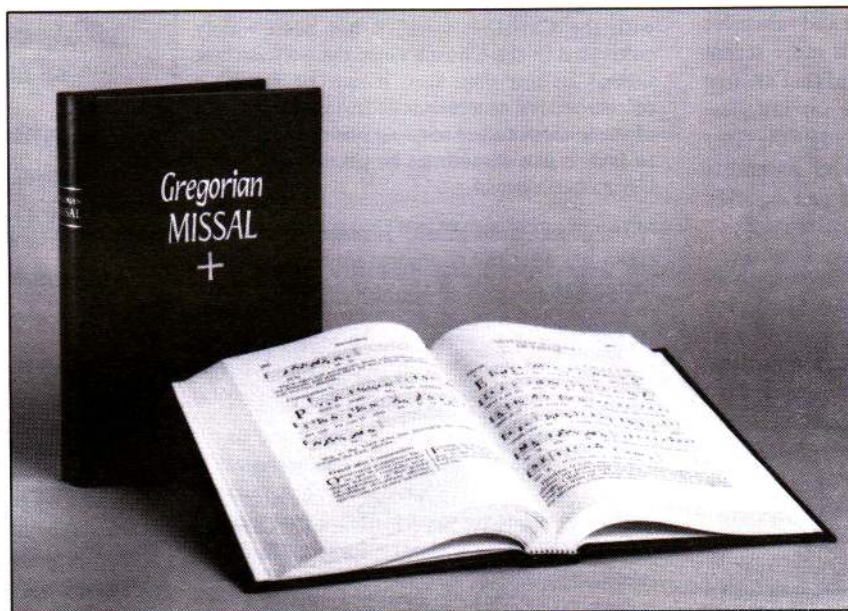
2. The holy sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, whatever the place or manner of its celebration. The term "private Mass" should therefore be avoided.

3. There are two types of Masses: the "sung" Mass (*Missa in cantu*) and the "low" Mass (*Missa lecta*).

A Mass is called a *sung* Mass if the priest celebrant actually sings the parts which according to the rubrics are to be sung by him; otherwise it is called a *low* Mass.

A *sung* Mass is called a *solemn* Mass (*Missa solemnis*) if it is celebrated with the assistance of sacred ministers. If it is celebrated without sacred ministers, it is called a *high* Mass (*Missa*

At last—a Latin/English missal for Gregorian chant... in the Vatican II liturgy!



Vatican II, declaring that Latin was, normally, to remain the liturgical language of the Church, called for the preparation of practical editions to promote and foster Gregorian chant, the music most appropriate for the Roman liturgy. Ever since that call, the monks of Solesmes have been at work on such a project. The Gregorian Missal is the long and eagerly-awaited result—"a work of the very highest importance."

Featuring the complete celebration of Sunday Mass in Gregorian chant according to the post-Vatican II Liturgy of Paul VI, this handmissal contains in both the original Latin and the official ICEL English translation, the Order of Mass, the four eucharistic prayers, and all Prefaces and prayers for each Sunday, Solemnity, and major Feast Day. In it one will find all the melodies for the Kyrie, Gloria, Sanctus, and Agnus Dei, together with the proper chants assigned, in harmony with the present-day lectionary, to every Sunday, Solemnity, and Feast, and a beautiful selection of pieces for Masses of the Dead. The chant appears in traditional Gregorian notation, with the rhythmic signs of the

monks of Solesmes and special English subtitles interpreting the Latin text.

The Gregorian Missal is being hailed as a publishing event of major significance, for it now makes practical the entire or partial celebration of the present-day Mass in Latin. A must for choirs and congregations wherever Gregorian chant is used, this handbook will prove an invaluable aid to the rediscovery and cherishing of this priceless "treasure of sacred music . . . proper to the Roman liturgy." (Vatican II)

"I cannot praise the Gregorian Missal strongly enough. It is magnificent, beautifully done, and a work of the very highest importance. I wish it could have been published fifteen years ago. I welcome it, and recommend it without hesitation."

—Paul Levoir, *The Wanderer*

Gregorian Missal

ISBN 2-85274-133-4, \$19.95

Available through Paraclete Press:

1-800-451-5006

cantata).

4. The term "sacred music" here includes: a) Gregorian chant, b) sacred polyphony, c) modern sacred music, d) sacred organ music, e) popular religious song, f) religious music.

5. The "Gregorian" chant to be used in liturgical services is the sacred song of the Roman Church. Reverently and faithfully fostered and developed in an ancient and venerable tradition, and also composed in more recent times according to the patterns of that ancient tradition, this chant is available for liturgical use in various books duly approved by the Holy See. Gregorian chant does not of its nature require the accompaniment of organ or other musical instrument.

6. By "sacred polyphony" is meant measured song originating from the motifs of Gregorian chant and performed in several voices without instrumental accompaniment. It first flourished in the Latin Church in the Middle Ages, then during the second half of the sixteenth century found in Pierluigi da Palestrina (1525-1594) its preeminent exponent. This art is still being cultivated by distinguished masters.

7. "Modern sacred music" is music composed for organ alone. Ever since the pipe organ was perfected as a concert instrument, sacred organ music has been extensively cultivated by celebrated masters and can make a significant contribution toward enhancing the sacred liturgy, provided that it conforms exactly to the

laws of sacred music.

9. "Popular religious song" is singing which springs spontaneously from the religious consciousness with which the Creator Himself has endowed the human race. As a result such song is universal, flourishing as it does among all peoples.

Since it is remarkably effective for imbuing the life of the faithful, personal as well as social, with the Christian spirit, it has been widely cultivated in the Church since the very earliest times.² In our day, too, it can be earnestly recommended as a means of fostering the piety of the faithful and enhancing private devotions. In fact, it can sometimes be permitted even in liturgical services.³

10. "Religious music" is music which, as a result of either the composer's intention or the theme and purpose of the composition, serves to express and awaken devotion and reverence. Hence "it is a powerful aid to religion."⁴ But since it is not intended for divine worship and features a certain lack of reserve, it cannot be allowed in liturgical services.

Continued Next Issue

NOTES

¹Encyclical *Mediator Dei*, November 20, 1947; *AAS* 39(1947) 528-529. [National Catholic Welfare Conference edition, no. 20. Hereafter this translation of the encyclical is cited, by paragraph number, as NCWC — Ed.]

²Cf. Eph. 5:18-20; Col. 3:16.

³Encyclical *Musicae sacrae disciplina*, December 25, 1955: *AAS* 48 (1956) 13-14.

⁴Encyclical *Musicae sacrae disciplina*: *AAS* 48 (1956) 13.

Loomer Theological Booksellers

320 North Fourth Street
Stillwater, Minnesota 55082

612-430-1092

*The largest stock of out-of-print
Catholic books in North America*

*Specialists in scholarly titles in
all languages*

*Written want lists welcome;
catalogues issued*

*Libraries appraised & purchased
anywhere in North America*

For churches celebrating the Indult Mass

Handbook for Altar Servers

A new 44-page booklet describing in detail the duties of servers assisting the priest in the celebration of the Latin Mass and other Traditional Catholic Rites. This 1990 publication explains proper form and procedure for High, Low, and Requiem Mass in addition to Vespers, Benediction, and other ceremonies. *Single copy, \$4.00 ea. + \$1.50 postage*
10 or more, \$3.00 ea. + 10% postage.

**Veritas Press, Box 1704
Santa Monica, CA 90406**



**Office of the Chairman
Prof. Dr. Anthony Lo Bello
Box 29, Department of Mathematics
Allegheny College
Meadville, PA 16335**

**BULK RATE
U.S. POSTAGE
PAID
PERMIT # 103
MEADVILLE,
PA 16335**